THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Albany Argus.

The following poem was one of the three compositions for which gold medals were awarded, at the recent annual examination of the Albany Female Academy.

Nature.

BY MISS LYNCH, OF HARTFORD.

O Nature! when for us thy forests rise,
Thy rivers flow, thy meads and lawns are spread,
Thy ocean rolls, thy mountains kiss the skies,
Thy sun and stars their brightest influence shed,—
Gifted with vision, shall we close our eyes,
And leave the pages of thy book unread?
No! while the heavens and earth thy works declare,
Still let us read and learn, and humbly worship there.

Ascend the mountain top at morning's birth—
The ebon hue of night is vanishing,
The rising sun smiles o'er the 'wakening earth,
And seems o'er all a magic spell to fling;
And each glad heart, with mingling joy and mirth,
Its morning sacrifice of praise doth bring,
To lay upon the shrine of Him, whose voice
First bade all nature smile, and earth and heaven rejoice.

Ascend the mountain top, and gaze around
On the wide field of her immensity;
Forest and hill and glen the echo sound
Of life and joy in tuneful revelry.
Methinks the sight would cause the sage profound,
The worshipper of chance, to bend the knee
To Him, the eternal ruler of the skies,
Who, from chaotic gloom, bid this fair earth arise.

Far as the ear can hear, the eye can see,
Visions of beauty, sounds of sweetness rise;
The voice of songsters breathing melody;
The lark ascending to her native skies,
The murmuring river, hastening to the sea,
Swells to a mimic roar, then gently dies—
All send upon the passing breeze their song,
And echo's fainter voice the soothing strains prolong.

And spreading far and wide o'er the fenced fields,
The labors of the husbandman appear,
Where bounteous earth her liberal treasures yields,
And industry's reward waves rich and fair;
The golden corn, by silken tresses veil'd,
The clustering vine, chief object of his care,
The downy peach, and the fruit-laden bough,
Beneath the weight of heaven's rich bounty bending low.

How mild and gentle is the balmy breeze
That floats around, the sweet perfume bestowing
It gathers from the lofty mountain trees,
And the low herbs beneath their shadows growing;
The breath of wild flowers mingling all with these,
In one soft tide of grateful fragrance flowing,
To charm the senses—can the works of art,
As doth untutor'd nature, sweetly touch the heart?

The scene is changed. Upon the air is borne
A fearful sound that strikes upon the ear;
In wrathful mood, the spirit of the storm
Wakes from his slumbers, shakes the earth with fear;
The aged oaks like sapling twigs are torn,
Cedars and pines, their lofty heads that rear
Among the clouds, are shiver'd and cast down,
Nurtured by nature's smile, now wither'd by her frown.

And o'er the ocean's boundless blue expanse,
That bore the mirror'd image of the sky,
The rushing billows now so wildly dance,
And towering rear their crested heads on high,
Foaming and tearing in their fierce advance,
As borne by mighty strength to victory;
The affrighted earth beholds the madden'd wave,
And in the ocean's depths, dreads her appointed grave.[*]

And O! this raging war, this fearful sound!
Now the wide seas contend with wilder skies,
And "heaven's artillery" through the vast profound
Reverberates; and the fork'd lightning flies,
And climbing billows mingle and astound
The heart-struck mariner, whose frail bark lies
Between the dark abyss of the deep sea
And the red lightning's fires, raging tumultuously.

She reels—she totters in the briny deep,
She sinks, engulf'd by the o'erwhelming wave,
To that abyss where countless thousands sleep,
"Unkennell'd, uncoffin'd," in a nameless grave,
O'er whose sad fate the eyes of beauty weep;
The sire, the son, the gentle and the brave,
Rest side by side upon the crystal floor
Of ocean's depth, far down beneath its maddening roar.

"Dark heaving deep!" beneath thy bosom's swell,
Where the red branches of the coral wave,
Within the grotto and the sparry cell,
How many a manly form has found a grave,
And sunk into thy depths without a knell;
And thy blue waters scarce a ripple gave,
To tell where he within his lowly bed,
Shall sleep until the mighty seas give up their dead.

Ocean! thou roll'st in majesty sublime,
On through thy trackless path, as thou hast roll'd
Throughout all ages, and relentless Time
Upon thy front has left no record scroll'd,[†]
As he hath done on every coast and clime
Where thy wild waves have wander'd uncontroll'd;
For none but He thy raging can command,
Who holds thy waters in the hollow of his hand.

The storm is hush'd—o'er mountain, sea and hill,
The voice hath pass'd, that heaven and earth obey;
The elements have heard its "Peace, be still,"
And now in silence all they die away
Without a murmur, waiting to fulfil
His high commands, whose universal sway
Extends through boundless space—the present, past,
All-wise, omnipotent, eternal, first and last.

The moon is up—majestic queen of night,
And as she glides in stately majesty,
The silvery stars shed forth a twinkling light,
O'er the blue concave of the ethereal sky,
While fleecy clouds in borrow'd splendor bright,
Bespangle the o'erarching canopy.
How calm, how holy,—O how sweet the scene
Beneath her chasten'd light and azure sky serene!

Day unto day, thou bright and glorious sky,
Night unto night, thy wonders all declare
The glories of the King enthroned on high;
There is no language, speech or nation, where
Thy voice is silent—Earth doth magnify
And tell how great His wondrous workings are,
Who through all worlds, all space, all nature reigns,
Whose word created, and whose power maintains.[‡]

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[*] Arnott says, that owing to natural causes already in operation, the earth can have but a limited existence in its present state; and unless new convulsions of nature disturb the progress of the ocean, or art succeed in shutting it out by dykes or embankments, the dry land must at last disappear, and another deluge gradually submerge the earth.

[†] The idea in this line, if it be not public property, certainly has several claimants. Among the number are Byron, Mrs. Sigourney, Barry Cornwall and Montgomery.

[‡] This stanza is intended as a paraphrase of a part of the 8th and 19th Psalms.

BIOGRAPHY.

WILBERFORCE.

(Continued from p. 537.)

We have not space to follow in detail the parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days: the Abolition of the Slave-Trade. It was in 1788, that Mr. Wilberforce first gave notice of his purpose to draw the attention of the Legislature to this subject; but indisposition prevented him from executing it; and on the 9th of May, in that year, Mr. Pitt undertook the duty for him. A resolution passed the House, that it would proceed in the next session to consider the state of the Slave-Trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to abler hands. Before the House proceeded with the inquiry, Sir William Dolben, the member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege: but, in its passage through both Houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day, and their successors in the present. Lord Thurlow talked pathetically, not of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogized the tender legislation of Jamaica; the Duke Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

On the 12th of May, 1789, Mr. Wilberforce again brought the question before the House, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling for further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's act, however, for the regulation of the trade, was passed.

In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion before a select committee, nothing effectual was done, and the question was again postponed. In the following year another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetic argument. Pitt, Fox, William Smith, and other members, came forward to support him; but in vain: slave traders in 1791 were not more accessible to the voice of reason, or the cry of humanity, or the reproach of conscience, than slave owners of 1833; and his motion was lost by a majority of 75.

But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves; Mr. Vaughan recommended schools for education; Col. Thornton predicted the ruin of our shipping; and Mr. Dundas had the merit of first proposing 'gradual measures!' The ruse succeeded, and *gradualism* was carried by a majority of 68. Another attempt was made on the twenty-seventh day of April, to alter the period of abolition, fixed by Mr. Dundas for the first of January, 1800, to the first of January, 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the first of January, 1796. The bill, however, did not pass the Lords. There, of course, further evidence was required!

In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the Lower House, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow subjects?[*]

In 1795, Mr. Wilberforce moved an amendment on the address. His object was to promote a pacific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this topic.

Nothing could long divert him from the theme of abolition; and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the Legislature. On the 26th of February he moved for leave to bring in his bill. Mr. Dundas moved an amendment, for postponing the motion for six months; and it was carried by a majority of seventeen. On the 18th of February, 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favor of postponement; and he was defeated by the same majority in 1798, although in the intervening year an address to the Crown, praying for its interposition with the Colonial Legislatures to encourage the native population of the islands, had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

We believe that it was not till 1804 that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty: in that year, on the 30th of May, he moved that the House should resolve itself into committee, and he prefaced his motion within one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in the cause. His Bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and, on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. 'No man,' he observed, 'either from his talents, eloquence, zeal in the cause, or the estimation in which he was held in that House and in the country, could be better qualified for the task.'

Bitter experience has since proved how little either talents or eloquence, zeal, or public estimation have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of ministerial power. The bill, under the auspices of government, passed the Lower House by a majority of 114 to 15; and through the efforts of Lord Grenville was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamations on re-entering the House after his success; and the country re-echoed the applause from shore to shore. In the following year, his return for Yorkshire, which county he had represented in several successive Parliaments, was warmly contested; but such was the ardor with which the friends of humanity espoused his interest, that their subscriptions far exceeded the expense of his election, although more than £100,000. We do not recollect the exact sum; but we believe that money to more than double that amount was subscribed.

He remained in Parliament for many years, until he was nearly the father of the House. About the year 1825, he retired altogether into domestic life, his increasing infirmities having latterly obliged him to relieve himself from the heavy burthen of the county business, by accepting a seat for the borough of Bramber, then in the nomination of Lord Calthorpe. Mr. Wilberforce frequently took an active part in public affairs, after the termination of his abolition duties. On the arrival of the late Queen he exerted himself strenuously to avert those revolting discussions which he too plainly saw must ensue; and he moved his well known address to her Majesty, entreating her to return to France, as we have heard whispered, in concurrence with the feelings of one at least of her legal advisers, who promised his influence to obtain her assent. That influence, if exerted, availed but little. Mr. Wilberforce, however, had the satisfaction of feeling that he had discharged an important duty to his conscience, as well as to his public character. Had he been accessible to the vanity of ordinary men, he must have felt flattered by the confidence reposed in him by the House on this occasion. His suggestion was received with almost reverential attention, and one and all seemed to regard him as the only man whose acknowledged address and weight of character afforded a hope of extrication from the painful dilemma in which they found themselves placed.

We do not recollect that Mr. Wilberforce ever personally introduced any measure of importance after the Abolition Bill had passed.

The general bias of his politics was toward the tories; but a man more free from servile attachment to his party was never found in Parliament. Though the intimate friend and constant supporter of Mr. Pitt, he never accepted or solicited either place or honor. We doubt if he ever asked a favor for himself, though he never refused his influence to support the applications of men who possessed fair claims on public justice. Few members attended with more assiduity in their places in Parliament. Though his frame was always weak, and his health indifferent, he rarely absented himself from public duty: he had, indeed, a higher motive to its discharge than most men. Though more destitute of self-importance than most men, he was sensible that he had gradually risen to a peculiar responsibility, which there were few, if any, to share with him. He was regarded by the religious world, as the protector, in the Lower House, of the public morals and religious rights. He was justly conscious that this was the highest trust confided to his care, and he was vigilant in proportion. He was never to be found sleeping when any question trenching on public decorum, or the interests of religion, came before the Legislature. We believe that this high motive impelled him to a more frequent attendance than consisted with his physical strength. In his later years he often availed himself of the too frequent opportunity given by a heavy speaker, to indulge himself with an hour's sleep in the back seats under the galleries; and this indulgence was cheerfully and respectfully conceded by the House. To have disturbed the slumber of Mr. W. would have been, with one consent, scouted, as a breach of privilege, for which no ordinary apology could have atoned.

We have scarcely reserved time or space for a few particulars of his private habits. He married Miss Barbara Spooner, the daughter of an opulent banker at Birmingham, in the year 1797. We believe that it was about this time that he published his celebrated work on Christianity. It was his only work on religious or miscellaneous subjects; but it procured for him great celebrity, not less for the elegance of its style than the sterling value of its principles. It has passed through many editions, and is now a standard book in every library. For some years after his marriage, he resided at Bloomfield House, on Clapham Common, except during the session, when he was generally at his town residence in Old Palace Yard.

He removed from Clapham to Kensington Gore, where he lived many years. For a short time, he occupied another house at Brompton; but, on leaving public life, we think about the year 1825, he purchased an estate at Highwood-hill, about two miles from Barnet, where he remained till within two years of his death. His lady and his four sons have survived him. His eldest daughter died unmarried four years ago. His other daughter married the Rev. J. James, and died within twelve months of her marriage. Her loss deeply affected her venerable parent; but, faithful to that God who had never failed him throughout his arduous life, the morning of her decease found him in his usual seat at church, seeking at the altar that peace which the world cannot give. Mrs. James inherited too much of her father's beautiful mind, not to leave a wound in the parent's heart which never healed during the short time that he survived her.

We dare not presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or in public, the man was still the same. He had formed a little paradise around him, and it attended him wherever he went. Tenderness, affectionate sympathy for the least want or suffering of his neighbor, yet a benevolence so expanded that every man seemed his neighbor, characterized him at home or abroad. He was happy in himself, for he wished and he sought the happiness of all around him. The protection of the negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter coruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others; he died for himself, to enjoy in all its fulness the heaven which he had endeavored to realize on earth, by following the footsteps of that Saviour on whose atonement he entirely rested for salvation.

In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gayety of a school-boy. We need scarely add, that he was the idol of his own. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation: his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his elocution in public, cannot fail to recognise the same distinguishing traits in all the speeches of his later years.

We must not conclude even these lengthened remarks without noticing his religious habits. His attachment to the Established Church was deep and inviolable; but never was a Churchman less tainted with the least approach to bigotry.

In person Mr. Wilberforce was not calculated to excite attention; but when his countenance was animated by conversation, the expression of the features was very striking. An admirable likeness of him, though inferior as a work of art, was lately painted for Sir Robert Inglis by an artist of the name of Richmond. It appeared in the late exhibition.

His remains are interred close to those of Pitt and Canning. It was not less honorable to the age than to his memory, to witness men of every rank, and every party, joining together to pay the last tribute of homage to a man whose title to public gratitude was exclusively founded upon his private worth and disinterested services to mankind.

O! may I die the death of the righteous, and may my last end be like his!

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[*] The eloquent writer would, probably, upon reflection, have expressed himself differently. The fact is too painful for sarcasm.

THEOLOGICAL EDUCATION.

From the Vermont Chronicle.

EDUCATION FOR THE MINISTRY.

This subject is exciting more and more interest in the Christian community, and there is reason to expect that this interest will continue to increase. Only think of the news from Orange county, under the head of "Meetings at Newbury;" that 25 young men belonging to that county are now preparing for the ministry, and others are about to follow their example! It is of immense importance, and every well-informed Christian will feel it to be of immense importance, that their education be judiciously conducted.

If the example of Orange county is to be followed throughout the State and in other States, it is plain that the theological seminaries now in existence cannot accommodate all the students. Some of them must study elsewhere. Where shall they study?

Several plans have been thought of within a few years, some of which, probably, must go into operation ere long.

One is, to make a theological seminary of one of our colleges. This, perhaps, would be highly desirable, if it could be done, but there seem to be insuperable obstacles in the way of its execution, so that we may as well give up the thoughts of it at once. Another is, that every college, or as many colleges as can, should furnish means for theological education. We see no reason why this cannot be done, if the public will furnish the necessary funds. The literary privileges which already exist at our colleges, and of which theological students might receive the benefit, are very considerable, and the expense of adding to them whatever is indispensable, must be considerably less than the erection of new seminaries would cost. At Dartmouth College, a very respectable education was given to one small theological class, during the presidency of Dr. Tyler; but the care of it was found to impose too heavy a burden upon the faculty, and no second class was admitted. Similar experiments at the colleges in this State, as they now are, would probably give similar results. Some think that the old plan of private instruction must be revived to a considerable extent; and to *some* extent, probably, it ought to be revived; but there are obvious reasons why we ought not to rely on it alone.

A correspondent recommends a Theological Seminary at Bangor to attention of the churches in this State. He gives us some information which may interest our readers. The institution, he says, consists of two parts, the Classical School, and the Theological Seminary, both under charge of the same board of trustees.—The Theological Seminary is on the same plan substantially as that at Andover. In order to be admitted (and go through a full course) persons must have been through college, or must have received an education which is deemed *professionally* equivalent. The course of study occupies three years. The first is confined chiefly to biblical studies; the second to theology; and the third to ecclesiastical history, sermon making, &c. These are the *general, established* rules; but should a man, say between the years of 25 and 35, who has a good English education, talents, piety, gifts, &c. apply for admission to the Seminary, he would be admitted to the middle class, and put directly on the study of theology. By studying systematic theology, as it is pursued there, where the student is expected to *write* on all the subjects,—by attending lectures on various topics in the Seminary and Classical School,—and by pursuing sacred rhetoric, sermon making, ecclesiastical history, &c. through the next year, he might become a respectable preacher.

In the Classical School, there are several classes of scholars. 1. Those who are fitting for college. 2. Those who are preparing to enter the Seminary without going to college. These pursue much the same course of study in Latin and Greek as those who enter college. In addition to this, they attend to most of those college studies which have a direct bearing on their future profession, such as logic, rhetoric, intellectual and moral philosophy, mathematics, &c. They are expected to be in the Classical School three years after they commence the study of languages. Then they enter the Seminary, and are three years there; making six years in all. Some who have been prepared in this way are now among the most respectable young ministers in Maine. Young men under 20 are generally advised to go to college; between 20 and 25, to take this shorter course of classical study. 3. Young men who have passed the age of 25, and are deficient in English education, are put into the Classical School to pursue English studies, for a longer or shorter term, as the case may be. And when they have acquired a tolerable acquaintance with these studies, are put into the middle class in the Seminary, as before described.

MISCELLANY.

CAFFRE RELIGION.

Mr. Shrewsbury, Wesleyan Missionary among the Caffres, gives the following view of the former and present state of religion and morals among them:—

Christianity cannot be said to make rapid progress among the inhabitants of this country: yet we have reason to be thankful that the work of the Lord is advancing; some fruit appearing at almost every station. Thirty years have now passed away since Dr. Vanderkemp visited the Caffres with the Gospel of Jesus Christ; and, for nearly ten years, the Wesleyan missionaries and those of other denominations have been resident among the people. A comparison of their former and present condition will lead to a just estimate of the degrees of good which have been effected among them by missionary labors.

Idolatry was never known among the Caffres: they have no name for idol, nor any conception of what is meant by idol-worship; which circumstance renders it exceedingly difficult to translate the second commandment into language intelligible to them.

Neither can it be maintained, that the first missionary found them absolutely without a knowledge of the true God: for they had three names of the Divine Being preserved among them from time immemorial. Him they called Utixo, Umdali, and Umenzi. Dr. Vanderkemp could never correctly ascertain the meaning of Utixo; neither can we, for the people have no definite idea of its import: all that they know is, that their ancestors thus denominated God. The signification of the other two names is clear: Umdali is the former, from *dala*, to form, fashion; and Umenzi is the maker, from *enza*, to make. Thus they had scriptural names for the Deity before the word of God came among them: which is a very striking and singular fact, not to be met with in the history of other Pagan nations. And with this Former and Maker they associated no secondary or inferiordeity.

But though these words were in their mouths, they were not in their hearts; and it may be questioned whether a single individual could be found, who ever thought for one moment of the weighty truths which the words so nigh unto them imported: there were *none that did understand or seek after* God. But now there are many who understand that *in the beginning* God *made the heavens and the earth.* The names for the Deity, long current among them, have greatly assisted us in teaching this primary truth; although the proper idea of creation it is more difficult to make them comprehend. I suppose that this branch of knowledge is at this time general among the Caffres. And further, in the vicinity of mission stations, God is also known by his name Jehovah; and some hundreds are acquainted with that *Name which is above every name,* Jesus. Moreover they have heard concerning the Holy Ghost, whom they denominate Umoya, which signifies both spirit and wind—primarily the latter, for they have not separate terms for these two different ideas. All that they have learned concerning Jesus Christ and the Holy Spirit is new: and this gives them an entirely new view of the Deity, as well as greatly enlarged conceptions of his glorious perfections. Many hundreds now not only believe that there is a God; but that he is wise, holy, just, and good; and, in some, this faith is in various degrees influential.

While, however, the names of God, the Maker of all things, were retained in their language, no worship of any kind was paid to him. Throughout the length and breadth of the land, among all these tribes there was no sabbath: day and night succeeded each other from year to year without the hallowed day of rest: all days were alike common to them, while they lived *without* God, *and without hope in the world.* But the word of God creates a sabbath wherever it comes; and, in this respect, it hath wrought a new thing in this land. Not that I would wish to intimate that there is any thing like a universal reverence for the day of the Lord; for any statement of that kind would be untrue: but, at the same time, glancing at the houses of worship which have been built, the average number of those who rest from labor and assemble together to hear the word of the Lord in these dark regions may be taken to be near seven hundred souls. Now seven hundred sabbath worshippers of God, in a country where a few years since none sought him, will afford ground for holy rejoicing to those who have learned not to *despise the day of small things.*

Prayer was never performed in a devotional manner till the preaching of Christ crucified was accompanied by a measure of the gift of the spirit of prayer and supplication, given to the hearers. It was, indeed, customary for them when going into battle to say, "God, look upon me!" or, "God, take care of me!" And when they journeyed, at any dreary place, or before crossing any great river, similar words were uttered; and, at the same time a stone was cast upon a heap which had been accumulated by the devotion of travellers. Many such heaps of stones are to be seen in Caffreland, especially at the fords of great rivers: and, singular enough, not a few, when going to plunder the colonists, were wont to pray, while lurking for plunder, that God would look upon them, and that no man might catch them. This, however, shows what low views they had of the divine character; and these are, perhaps, all the instances in which any address was made to the Divine Being: the good sought was not salvation, but merely preservation from some temporal calamity. Now, there are praying men, and praying women, and praying children, to be found in various places, *who call upon the name of* Jesus Christ *our Lord, both theirs and ours.*

Till the servants of God came forth from Britain, there were no teachers of religion, either true or false; for the Caffres never had a priesthood, nor so much as a single native priest exclusively set apart for religious purposes. The notion of sacrifices which remained among them was so exceedingly faint, that it was but the shadow of a shade. And though circumcision is practised on all youths at about the age of thirteen, yet it is exclusively a civil rite, and not in any way connected with religion: an uncircumcised son would be incapable of inheriting his father's property. The origin of this rite is with them completely obliterated; nor can any thing exceed the astonishment which the Caffres have often manifested when hearing of the first institution thereof in the days of Abraham. To this people British benevolence has given, though not to the extent which is required, Christian ministers—men who teach them to worship God in spirit and in truth; who direct them to the sacrificial offering of Christ as the sole ground of pardon and acceptance with God; who have established among them the Christian sacraments of baptism and the supper of the Lord; and who are providing for another generation the word of God in their own tongue, and preparing the young to read that word by which they may be saved: for these nations formerly had no learning: they were a people without a book: they had no letter—no hieroglyphic—no character of any kind. For the origin of these things they are indebted, not to infidelity, but to Christianity; in which, indeed, are all our happiness and glory.

Though destitute of religion, superstition, which is too often substituted for it, was abundantly found in this land; and it still prevails to a very awful extent. Superstition is every where connected with cruelty. In this land, almost every kind of affliction and disease, and even the infirmities of old age, were wont to be attributed to the influence of witchcraft; so that whenever an individual fell sick, a doctor was sent for, not only to administer medicine, but also to ascertain what individual or individuals had been guilty of troubling the afflicted with his malady. Chachabi, the father of our late chief 'Islambi, was famous for the punishments which he inflicted on many innocent persons who had been accused of this crime. By the river Xacoon, there is a tremendous craggy precipice, called by the Caffres, Uwa Amaqira, or the Doctor's Precipice; because they who were accused by those deceivers of bewitching their neighbors were brought by Chachabi to this place, and, being bound hand and foot, were cast over, and falling from crag to crag, were dashed to pieces ere they came to the bottom. For many years past, no victim has perished on this spot; nor is it likely that any more authorized murders will take place there. The more general way, however, of punishing the accused has been by applying hot stones to the tenderest parts of the body, till the miserable victim is deprived of life, or ruined for all his future days. This horrible practice still continues, but not to an equal extent: the chiefs are ashamed of it, and keep the knowledge of it as much as possible from their respective missionaries. The influence of superstition has certainly been lessened; and it continues to decrease, although it still opposes a mighty obstacle to the full success of the Gospel. But in our work there are no insuperable difficulties: the Gospel has never met with an evil which it could not overcome, nor will it to the end of the world.

As to morality, neither the theory nor the practice thereof were discernible among them in their native state. There was no justice, no mercy, no holiness, no truth: there were *none that did good, no, not one.* On the contrary, wickedness overspread the whole land, which was full of thefts, covetousness, lasciviousness, and almost every species of crime. Iniquity thus reigned unto death—uncontrolled, unchecked, and unreproved, so far as the eye of man could discern; for the people seemed to be without any law which condemned vicious propensities, or any fear of the righteous indignation of God. That they were not absolutely without law, is evident from the circumstance of their having had for all generations words which denote moral delinquency: still *the veil was on their hearts;* and through the love of sin, their eyes were blinded that they could not discern it. *Sin abounded* to such an alarming extent, that they appeared to be *without law;* and unless *grace had much more abounded*, by sending to them the Gospel, none would have been *redeemed from his iniquity*, or *turned from darkness to light, and from the power of Satan unto* God. But by the word of salvation, this change hath been effected; and there are now Caffres to be found who may truly be denominated moral men; for *obedience to the faith* is manifest in the truth, honesty and general integrity of their lives; and, throughout the whole community, there is now exhibited a moral standard of right and wrong; to which, whenever we appeal, the consciences of the people force them to submit, and pronounce sentence of condemnation against themselves. Being without literature, they have neither Shasters nor Koran to oppose to our Scriptures; and, therefore, however heedless and neglectful they may generally be of divine truth, whenever it is brought home to the heart they will, in a great majority of instances, acknowledge that it is holy, just, and good.

REVIEW.

For the Churchman.

The Mother at Home; or, The Principles of Maternal Duty familiarly illustrated. By John S. C. Abbott. 12mo. pp. 164. Boston: Crocker & Brewster. New-York: Jonathan Leavitt. 1833.

There is no subject of more importance to the community than the education of children; and yet how few are there who estimate it as its consequence demands! How few, even among those who acknowledge its importance, act in unison with their admissions!

That "the education of children must commence in the cradle," is almost a truism; few, if any, parents will deny the position: and yet, but a very small number of those parents pay any regard to that education! An evident improvement has, however, taken place in the practice of parents in this respect; and we are persuaded that such volumes as the one before us, if extensively read, will very much conduce to further that improvement.

When we took up the volume, whose name stands at the head of this article, we had not the most distant idea of writing a notice of it; but having once entered upon its perusal, we were unable to lay it aside till we had read it through. And having done so, we are now desirous to recommend it to the notice of all our readers, as a work from which they cannot fail to derive instruction. We recommend it not only to mothers, for whose use it was specially written, but also to all who have, or ever expect to have, any thing to do with the instruction of children, and particularly to Sunday School teachers. We have often endeavored to inculcate the idea, that the same principles of action, and the same line of conduct, were necessary for the Sunday School teacher as the parent; and we again repeat the remark. The volume before us will be invaluable to all mothers; but it will be no less useful to all who have the care of children, at home or at school.

Mr. Abbott gives a number of examples showing the influence which the instruction of mothers has had in after-life, even when, to all appearance, the child grew up to manhood uninfluenced by them. The case of Rev. John Newton is familiar to all our readers, and is a proof, says Mr. Abbott, 'of the deep and lasting impression which a mother may produce upon the mind of her child. He had a pious mother. She often retired to her closet, and placing her hand upon his youthful head, implored God's blessing upon her boy. These prayers and instructions sunk deep into his heart. He could not but revere that mother. He could not but feel that there was a holiness in such a character, demanding reverence and love. He could not tear from his heart, in after life, the impressions then produced. Though he became a wicked wanderer, though he forsook friends and home and every virtue, the remembrance of a mother's prayers, like a guardian angel, followed him wherever he went. He mingled in the most dissipated and disgraceful scenes of a sailor's life, and while surrounded with guilty associates, in midnight revelry, he would fancy he felt the soft hand of his mother upon his head, pleading with God to forgive and bless her boy. He went to the coast of Africa, and became even more degraded than the savages upon her dreary shores. But the soft hand of his mother was still upon his head, and the fervent prayers of his mother still thrilled in his heart. And this influence, after the lapse of many guilty years, brought back the prodigal, a penitent and a child of God;—elevated him to be one of the brightest ornaments of the Church, and to guide many sons and daughters to glory. What a forcible comment is this upon the power of maternal influence! And what encouragement does this present to every mother, to be faithful in her efforts, to train up her child for God. Had Mrs. Newton neglected her duty; had she even been as remiss as many Christian mothers, her son had in all probability been of the number of those who must be eternal outcasts from heaven. It was the influence of the mother which saved the son. Newton became afterward a most successful preacher of the Gospel, and every soul which he was instrumental in saving, will, through eternity, bless God, that Newton had such a mother.' pp. 17–19.

We have on another occasion, (and seven years ago, too,) expressed our opinion of the influence and efficacy of a mother's instruction, when we remarked, that "the religious education of children has in all ages of the Church usually devolved upon mothers. Alive to the happiness of their offspring, and religious themselves, they must rejoice in the moral and religious character of their children. This observation is not new. St. Augustine, 1400 years ago, proclaimed it to the world. 'I cannot express,' says the Bishop of Hippo, speaking of his mother, 'with what solicitude she regarded me in my tender years; and the pains and labor with which she sought to bring me up in the nurture and admonition of the Lord.' St. Basil, Bishop of Cesarea, and many other eminent Christians, have likewise declared that they owed to the anxious care of their mothers their early instruction in piety and the knowledge of God. And many examples are recorded in Scripture of the efficacy of the instruction of pious mothers in making their offspring wise unto salvation, through faith in Christ Jesus."

Mr. Abbott remarks, that 'mothers have as powerful an influence over the welfare of future generations, as all other causes combined. Thus far the history of the world has been composed of the narrations of oppression and blood. War has scattered its unnumbered woes. The cry of the oppressed has unceasingly ascended to heaven. Where are we to look for the influence which shall change this scene, and fill the earth with the fruits of peace and benevolence? It is to Christianity, as taught from a mother's lips. In nine cases out of ten, the first six or seven years decide the character of the man. If the boy leave the paternal roof uncontrolled, turbulent, and vicious, he will, in all probability, rush on in the mad career of self-indulgence. There are exceptions. But these exceptions are rare. If, on the other hand, your son goes from home, accustomed to control himself, he will most undoubtedly retain that habit through life. If he has been taught to make sacrifices of his own enjoyment, that he may promote the happiness of those around him, he will continue to practise benevolence, and consequently will be respected, and useful, and happy. If he has adopted firm resolutions to be faithful in all the relations of life, he, in all probability, will be a virtuous man, and an estimable citizen, and a benefactor of his race.

When our land is filled with virtuous and patriotic mothers, then will it be filled with virtuous and patriotic men. This world's redeeming influence must come from a mother's lips. She who was first in the transgression, must be yet the principal earthly instrument in the restoration. Other causes may greatly aid. Other influences must be ready to receive the mind, as it comes from the mother's hand, and carry it onward in its improvement. But the mothers of our race must be the chief instruments in its redemption. The brightest rays of the millennial morn must come from the cradle. This sentiment will bear examining. And the more it is examined, the more manifestly true will it appear. It is alike the dictate of philosophy and experience. The mother, who is neglecting personal effort, and relying upon other influences for the formation of virtuous character in her children, will find, when it is too late, that she has fatally erred. The patriot, who hopes that schools and lyceums, and the general diffusion of knowledge, will promote the good order and happiness of the community, while family government is neglected, will find that he is attempting to purify the streams which are flowing from a corrupt fountain. It is maternal influence after all, which must be the great agent, in the hands of God, in bringing back our guilty race to duty and happiness. O! that mothers could feel this responsibility as they ought. Then would the world assume a different aspect. Then should we less frequently behold unhappy families and broken-hearted parents. A new race of men would enter upon the busy scene of life, and cruelty and crime would pass away. O! mothers! reflect upon the power your Maker has placed in your hands. There is no earthly influence to be compared with yours. There is no combination of causes so powerful, in promoting the happiness or the misery of our race, as the instructions of home. In a most peculiar sense God has constituted you the guardians and the controllers of the human family.' pp. 147–149.

As the most effectual recommendation of the book, and as an important and useful article for our readers, we select, in addition to the preceding extracts, a few passages to show Mr. Abbott's manner of treating his subject.

'*We come now to the inquiry, how is this habit of obedience to be established?* This is not so difficult a matter as many imagine. It does not require profound learning, or a mysterious skill, which pertains but to the few. Where do you find the best regulated families? Are they in the houses of the rich? Do the children of our most eminent men furnish the best patterns for imitation? Obviously not. In some of the most humble dwellings, we find the beautiful spectacle of an orderly and well-regulated family. On the other hand, in the mansions of the wealthiest or most eminent men of our country, we may often find a family of rude girls, and ungovernable boys—a picture of wild misrule. It is not greatness of talent, or profound learning, which is requisite to teach a child obedience. The principles, by which we are to be guided, are very simple and very plain.

1. Never give a command which you do not intend shall be obeyed. There is no more effectual way of teaching a child disobedience, than by giving commands which you have no intention of enforcing. A child is thus habituated to disregard its mother; and, in a short time, the habit becomes so strong, and the child's contempt for the mother so confirmed, that entreaties and threats are alike unheeded.

"Mary, let that book alone;" says a mother to her little daughter, who is trying to pull the Bible from the table.

Mary stops for a moment, and then takes hold of the book again.

Pretty soon the mother looks up, and sees that Mary is still playing with the Bible. "Did not you hear me tell you to let that book alone?" she exclaims, "why don't you obey?"

Mary takes away her hand for a moment, but is soon again at her forbidden amusement. By and by, down comes the Bible upon the floor. Up jumps the mother, hastily, giving the child a passionate blow, and exclaims, "There, then, obey me next time." The child screams, and the mother picks up the Bible, saying, "I wonder why my children do not obey me better."

This is not a very interesting family scene, but every one of my readers will admit that it is not an uncommon one. And is it strange that a child, thus managed, should be disobedient? No. She is actually led on, by her mother, to insubordination; she is actually *taught* to pay no heed to her directions. Even the improper punishment which sometimes follows transgression, is not inflicted on account of her disobedience, but for the accidental consequences. In the case above described, had the Bible not fallen, the disobedience of the child would have passed unpunished. Let it be an immutable principle in family government, that your word is law.' pp. 30–32.

'Just so far as any mother allows her authority to be disregarded, so far does she expose herself to the contempt of her children, and actually teaches them lessons of disobedience.

And is there any difficulty in enforcing obedience to any definite command? Take the case of the child playing with the Bible. A mild and judicious mother says distinctly and decidedly to her child, "My daughter, that is the Bible, and you must not touch it." The child hesitates for a moment, but yielding to the strong temptation, is soon playing with the forbidden book. The mother immediately rises, takes the child, and carries her into her chamber. She sits down and says calmly, "Mary, I told you not to touch the Bible, and you have disobeyed me. I am very sorry, for now I must punish you."

Mary begins to cry, and to promise not to do so again.

"But, Mary," says the mother, "you have disobeyed me, and you must be punished."

Mary continues to cry, but the mother seriously and calmly punishes her. She inflicts real pain,—pain that will be remembered.

She then says, "Mary, it makes mother very unhappy to have to punish you. She loves her little daughter, and wishes to have her a good girl."

She then perhaps leaves her to herself for a few minutes. A little solitude will deepen the impression made.

In five or ten minutes she returns, takes Mary in her lap, and says, "My dear, are you sorry that you disobeyed mother?"

Almost any child would say, "Yes!"

"Will you be careful, and not disobey me again?"

"Yes, mother."

"Well, Mary," says her mother, "I will forgive you, so far as I can, but God is displeased; you have disobeyed Him, as well as me. Do you wish me to ask God to forgive you?"

"Yes, mother," answers the child.

The mother then kneels with her daughter, and offers a simple prayer for forgiveness, and the return of peace and happiness. She then leads her out, humbled and subdued. At night, just before she goes to sleep, she mildly and affectionately reminds her of her disobedience, and advises her to ask God's forgiveness again. Mary, in child-like simplicity, acknowledges to God what she has done, and asks Him to forgive her, and take care of her during the night.

When this child awakes in the morning, will not her young affections be more strongly fixed upon her mother, in consequence of the discipline of the preceding day? As she is playing about the room, will she be likely to forget the lesson she has been taught, and again reach out her hand to a forbidden object? Such an act of discipline tends to establish a general principle in the mind of the child, which will be of permanent operation, extending its influence to every command, and promoting the general authority of the mother, and subjection of the child.

I know that some mothers say that they have not time to pay so much attention to their children. But the fact is, that not one third of the time is required to take care of an orderly family, which is necessary to take care of a disorderly one. To be faithful in the government of your family, is the only way to save time. Can you afford to be distracted and harassed by continued disobedience? Can you spare the time, to have your attention called away, every moment, from the business in which you are engaged, by the mischievousness of your wilful children?' pp. 33–35.

After describing the punishment inflicted by a judicious father, on the first instance of disobedience exhibited by his little son, about four years old, he remarks,—

'But perhaps some one says, it was cruel to punish the child so severely. Cruel! It was mercy and love. It would indeed have been cruel, had the father, in that hour, been unfaithful, and shrunk from his painful duty. The passions he was then, with so much self sacrifice, striving to subdue, if left unchecked, would, in all probability, have been a curse to their possessor; and have made him a curse to his friends. It is by no means improbable, that, upon the decisions of that hour, awaited the destinies of that child's eternity. It is far from improbable, that had he then conquered, all future efforts to subdue him would have been in vain, and that he would have broken away from all restraint, and have been miserable in life, and lost in death. Cruelty! The Lord preserve children from the *tender mercies* of those who so regard such self-denying kindness.' pp. 45, 46.

But if we extract all the parts with which we wish our readers to become acquainted, we shall copy the whole book. Let our readers procure it, and examine for themselves. We would particularly, however, call their attention to pages 53 to 55, 57, 59, 60, 61, 64, 66, 71, 78, 81, 85, 93 to 100, and the whole of chapters vi. and vii. Having read these attentively, they will thank us for recommending the book to their notice. If Mr. A. will write more such books as this, he will do much good.

One word by way of commendation of the style in which the work is *got up.* It is very neatly printed, on good paper, and well bound. It is really a pleasure to read such a book.

J. W. I.

COMMUNICATIONS.

For the Churchman.

It is the duty of every friend of literature and religion, as it is of the censors of the press, to make known the various works of merit which are issued from time to time, in order that the public may be apprised of the character of the publications which appear, and may derive that benefit which it was the object of their authors to impart. Among those which claim a pre-eminent and high rank in the scale of moral excellence, is a volume of discourses, entitled "The Steward's Reckoning, or a series of Sermons upon the Tenor and Character of every Man's Account with his Conscience and his God: and also, a Sermon showing that the Kingdom of Christ has no Connexion with Civil Governments." The gifts of accountability which the estimable Rector of All Saints sums up and treats in the consecutive discourses contained in this volume are comprehended, to use his own language, in *life and being, mental faculties, means of information and knowledge, health, friends, children, parents, property, reputation, opportunities of benevolence, sources of religious instruction, ability to instruct and improve others, a time of probation and the dispensations of Divine grace through boundless mercy in the institution of a church, with its ordinances and privileges for the securing of eternal salvation.* These subjects the author descants upon with a boldness, a fearlessness, and regard to ministerial duty, which no one can read without commending the faithfulness of the man of God, and receiving a portion of instruction and reproof salutary to his improvement in knowledge and righteousness. More learned and ornamented discourses have appeared, but none which convey a deeper sense of our accountability to the Divine Majesty, and awake us to a more searching inquiry into the state of our immortal spirits. They may be truly termed eloquent, as they speak powerfully in the plainest language to the hearts and consciences of all, and having produced the happiest results upon the congregation of All Saints, are adapted to make a similar impression on all who read them. Every family should have a copy of them, as they are admirably calculated to wake up all its members to a view of their relative accountabilities, and produce around the fireside what it is the province of the minister to inculcate within the sanctuary. As an example of the affectionate and moving manner in which the eloquent Rector of All Saints inculcates the duty of filial obedience—hear his own pathetic language:

"The time will come when you shall find no place for repentance, though you seek it carefully with tears. When the clods of the valley are thrown over the coffins of your parents, and they are sleeping in the dust, the reflection may excite your sorrows and regrets; then you may wish to atone to them for your disobedience and unkindness, but in vain. How fruitless will be your sighs and your prayers! To those ears which have been so often pained by your reproaches, your unkind replies; you may desire to make confession, and to pray for forgiveness, but they shall not hear. Those eyes which you have so often suffused with tears by your angry features and gusts of passion you may desire to gladden by a sight of your humility and reformation, but they shall not behold: they are closed in the darkness of death, no more to look upon you. And into those hearts which have a thousand times bled and been wrung with the keenest anguish at your perverseness and ingratitude, you may desire to pour some consolation, some healing balsam by your contrition, but they shall be insensible to your groans or your smiles; those hearts are now, alas! cold in the grave and mouldering to earth. O! then, gladden those ears, cheer those eyes, and sooth those hearts while yet they have life and power to return you the greatest, the best of all earthly inheritances—A PARENT'S BLESSING."

As an instance of the devoted faithfulness of his preaching, this may be cited as a fair instance. "To do our duty, and faithfully to improve this privilege, it is requisite that we listen and attend with diligence to the doctrine of every sermon we hear. But how often has the preacher to complain of a listless indifference and inattention! How often has it been the case that a sermon went through our ears like the sound of a striking clock, remembered scarcely to the close of its utterance? How often have we gone away from the house of God, only to find fault with some peculiarity of the preacher? How often have we become dull and indifferent, because the preacher was not as animated as we could have wished, even while we were forced in conscience to admit that the truths which he told us were of the last importance? Again, how many times have we pleased ourselves with the manner, the voice and the language of a preacher, without paying regard enough to the substance of his discourse to remember one idea advanced by him after having retired to our houses? On the other hand, how often has the *manner* been the only objection, and yet an inseparable one, to our listening with attention."

The last discourse in this volume is no doubt the most eloquent and powerful of any in the whole collection. It is a fine specimen of lucid reasoning, practical application, and original conception. The following extract, showing the absurdity of the union of temporal with spiritual power, is worth its weight in gold.

"Jesus Christ came to recover an apostate race from their rebellion, and to restore them to their allegiance and to the favor of their Almighty Sovereign. To redeem and change them from all that they were, and all that they had been—to raise their minds from earthly to heavenly objects—to take them out of the world, and to translate them to a kingdom of immortal glory. This great purpose is the sole end and object of the religion which he has left with mankind. To have participated, therefore, himself in human rule and authority, or to have consented that his religion should participate, or in any shape become blended with earthly power, would have been to frustrate the whole of his glorious design—would have been to disregard the honor of his eternal Father, and instead of reconciling men with the justice of his laws and reclaiming them from their rebellion, would have been to sanction their perseverance in it. For what are human laws and civil governments but substitutes for the laws and government of heaven? Man, before his fall and depravation, while in a state of rectitude, required no other rule for his actions than the will of his God; and when perfectly restored by the grace of redemption in Jesus Christ, any other is as little necessary. Any other power or authority is rejected as unworthy the notice and beneath the high considerations which influence his conduct: yes, as assuming the grand, exclusive prerogatives of the supreme God. To free man from the control of every other power, and restore him to the sole guidance and influence of his Creator's authority, was the entire aim of the Saviour in all the institutions of his religion. But to have assumed a temporal power, or to have suffered any combination of that religion with the arm of human authority, would have been the riveting eternally of those very chains which he came into the world to break in pieces—would have been to make man the everlasting slave of the pomp and circumstance of the world—the everlasting and irreconcilable enemy of heaven."

May God grant that the hopes of the wardens and vestry of All Saints' Church in the realization of much good from the publication of these sermons, may be abundantly answered wherever they may be dispensed—and that they may produce upon the soul of every reader the same salutary impressions as it is believed they have produced upon the heart of **Delta.**

For the Churchman.

The exercise of gratitude is one of the marks by which the Christian character is determined. It is an affection of the heart, always amiable and pleasing; and leads to the conclusion, that wherever it is found, there, also, reside many other virtues. In its nature it is allied to charity, but is not of so diffusive a character. Charity may exert her influence under all circumstances, in all times; and in all places there is opportunity for exercising the kindly affections; but gratitude can only be manifested by those who have received favor. It subsisted in paradise before sin had entered into the world, when man enjoyed the favor of his Creator, and those hallowed shades were filled with the divine presence. It is enjoined with the holy sanctions of Revelation, and is so consonant to the natural impulse of the heart, that we frequently meet with its exhibition. The savage, while he pursues his enemy with unrelenting cruelty, never forgets the kindness of a friend; and in civilized life, he who can forget his benefactor, or treat him with neglect, justly merits the scorn which his baseness excites.

If we find men thus solicitous to render this tribute to their benefactors, with what reverence and devotion should we offer unto God thanksgiving for all those blessings with which we have been endowed. Let us then show forth our grateful remembrance not only by words, but in all the actions of our lives.

THE CHURCHMAN.

SATURDAY, OCTOBER 26, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

November 10, 23d Sunday after Trinity, St. Ann's Church, Brooklyn.

The Editor of the Churchman is not responsible for the matter under the head of Sunday Schools.

TO CORRESPONDENTS.

We have received two poetical favors, which we are compelled respectfully to decline.

M. is heartily welcome; and if nothing but an arbitration can bring him out, we shall be tempted sometimes to quarrel, for the sake of having so agreeable company. He came too late for this week, but we hope the above hint will keep alive the interest of our readers.

Correspondents generally are requested to forward their communications as early as possible, as they are subjected to some delay in consequence of the Editor's residing at a distance from the city. Communications should be left at the office at the latest on Tuesday at 12 o'clock, and acknowledgments on Wednesday at 2 o'clock.

The notice of Abercrombie and Bishop Hopkins, in another column, has suggested a train of thought in which we hope that some, at least, of our readers will follow us.

Several new books have, within a few years, been published on the Evidences of Christianity. Some of these, as they have brought out substantial matter, in a lucid and popular form, will do good; while others, as, like recent engravings from an old plate, they give but a faint and indistinct impression of their originals, may do harm. But one feature they all possess in common: they seem to take it for granted that the subject is exhausted, and that no writer of the present day can strike into a new track, but must content himself with dressing up old arguments in a novel form. Dr. Channing long since threw out an original idea upon this subject—and we are glad that *he* has not undertaken to expand it, though we wish that somebody, who could do justice to the cause of orthodox Christianity, would. Rheinard indeed has given us a book which is pervaded by one good original idea; but German dulness is enough to weigh down every thing—except *heresy.* Mr. Verplanck has given us several fresh and vigorous essays, of which it would be hard to say whether they are more creditable to his head or his heart, and which prove him to be capable of doing much more if he will. Others from time to time have thrown out valuable hints suggested by the present aspect of the religious and scientific world. But no one has yet arisen to catch these scintillations, and fan them into a flame: no one has attempted to write a connected and original treatise on the subject of the Evidences. And yet all who are competent to judge in the premises will admit that the times require such a work. Other branches of theology, we rejoice to believe, are stationary: and in them the oldest views are the best. But not so with the evidences: the proofs of the divine origin of our faith are continually accumulating: and the author, who should attempt to embody, in a connected form, and trace out in their collateral bearings, the new views which have been elicited in the last half century, would have a large field to explore. Geology, Egyptian Antiquities, Astronomy, and Natural Science in general, Political Economy, the Philosophy of Mind, together probably with other subjects, which do not occur to us at this moment, afford results, in their bearing on Christianity, which are yet to be classified and incorporated in a permanent form.

On one of these topics we may speak less diffidently than on others, and we venture to say that a greater benefit could hardly be conferred on the Christian cause, in the present day, than a treatise on the evidence afforded to the truth of Christianity by the Philosophy of Mind. It is an unquestionable FACT that the best mental philosophy has been always found in unison with pure orthodox Christianity. The history of opinion from the Reformation to the present time, shows that every heresy—we do not use the term opprobriously—and not a few of the individual departures from the standards of the best reformed Churches, involved in their germ a violation of the Baconian Philosophy; and *vice versa* that every vitiated system of metaphysics, when it has been propelled in the direction of religion, has carried its votaries beyond the precincts of the orthodox faith. It would seem almost as hard for intellectual pride to follow Bacon as for moral perversity to follow Christ: (the deviation in both cases being certainly *very far*, as the English article reads, if not *longissime quam*, as the Latin has it.) The school of the mystics is but one instance in many: from Henry More to William Law we find them advocating a dreamy religion which is based on assumptions that the Baconian philosophy cannot brook for an instant: while the great luminary of the Ideal School in the present day is found denouncing the doctrine of the atonement, even in the most clear and unexceptionable form in which it has ever been exhibited by an orthodox divine.[*] The Reformers were too deeply imbued with the spirit of the New Testament not to practise the humility of the Inductive System. It is hard to say whether they first renounced Aristotle or the Pope, but it is quite certain that they totally renounced them both: and never has there been a time when a purer philosophy and a purer theology have flourished together. From the Reformation to the Revolution, Bacon was, in this particular department, neglected, and Christianity languished. At this time John Locke arose, and at this time Christianity revived, and South, Tillotson, and the Sherlocks, were her champions. Locke caught the spirit of Bacon, and essayed to be his disciple. But even *he* failed, and was betrayed into assumptions that were not the results of induction. The parallel fact is important: Locke was a Unitarian: and while he reigned in the universities, skepticism thrived without the Church, while within the hale Arminianism of South dwindled down to a puny bantling, the reputed offspring of Arminius; but all paternity in which he would himself indignantly disclaim in favor of Socinus.—Berkeley fought manfully for the truth. But the ground which he assumed as the foundation of his superstructure, was the precise point in Locke's philosophy where Locke had departed from his master. And what was the consequence? Why that Berkeley led the way for Hume, who flooded the world with skepticism. Thomas Reid again was a genuine disciple of Bacon: he saw and avoided the error of Locke, and applied, more rigidly than ever, the principles of induction to the philosophy of mind. But the ultimate object of Reid was not right metaphysics, but pure theology, and from his time to the present, orthodox Christianity has held up her head, and as a natural consequence evangelical piety has flourished. If we pass from Great Britain to our own country, the same truth is marvellously exemplified. The New-England theologians have been nearly as much at issue in their metaphysics as in their divinity, and it cannot, we think, be denied, that the orthodox party are the better Baconians. Nay, we are sure that they would not desire a more effectual demolition of their antagonist systems than to have their first principles brought to the rigid inductive test. If we mistake not, every deserter from the orthodox ranks, from Samuel Hopkins down to Drs. Fitch and Taylor, have *assumptions* as the basis of their metaphysics. The same may be said of the whole class of Unitarian divines: their theology involves as its basis *assumptions* in the philosophy of mind. John Locke has been their reigning favorite, but we shall be much mistaken if they do not resist the introduction of Abercrombie into their schools. Locke was but partially a disciple of Bacon—even Reid, though he made land, did not fairly establish himself on the *terra firma* of the inductive system. But the luminaries of mental science at the present day are thorough-going Baconians, and have pushed the inductive principles to the full. They have exploded the notion of mental *faculties*, and have been contented to restrict their observations and their language to the *acts* and *operations* of the mind. And what are the parallel facts in theology? Why, the men who have helped do this are such men as Abercrombie and Chalmers, champions of the orthodox faith, and in doing this they have destroyed the very ground-work of heresy, have opened the way for an intelligible doctrine of regeneration, and have marshalled on their side the whole array of orthodox divines. The investiture of the mind with original *faculties* is the very germ of all error in systematic theology: it is the indispensable basis of the rigid Hopkinsian,[†] and the favorite theory of the liberal Unitarian: but to orthodox Christianity it has always been an incumbrance; and the sooner it is exploded from the schools the better for our cause.

This rude and very meagre outline may suffice to show the reader that much is yet to be done in this department of theological literature. In the hurry of an editorial paragraph we may have been unguarded on some of the minutiæ on which we have touched. But we fearlessly throw out the leading idea; and contend that a strong point of evidence might be made from the fact that Christianity, when professed according to the orthodox standards, has been, and is, at the present moment, in strict alliance with the Baconian philosophy, according to its most rigid construction. Here then is a hiatus in the Evidences which, as Episcopalians, we should be happy to see filled up by a clergyman of our own Communion; and not only as Episcopalians but as Christians do we desire it, for we verily believe that, other things being equal, an Episcopalian is better qualified for the task, inasmuch as he is likely to have less of the idolatry of system. We have one man among us who *can* perform this service. Does he not owe the attempt to himself, to society, and the Church? We allude to the Professor of Moral Philosophy in Columbia College.

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[*] Speaking of Dr. Paley's view (or rather no view) of the Atonement, Mr. Coleridge adds:

"Is there an enigma or an absurdity in the Koran or the Vedas which might not be defended on the same pretence? A similar impression, I confess, was left on my mind, by Dr. Magee's statement or exposition (*ad normam Grotianam*) of the doctrine of redemption—and deeply did it disappoint the high expectations, sadly did it chill the fervid sympathy which his introductory chapter, his manly and masterly disquisition on the sacrificial rites of Paganism, had raised in my mind."—*Coleridge's Aids to Reflection, p.* 247, *of the American edition.*

[†] We have not the works of Hopkins at hand to refer to the passage, but none who have read them can have forgotten the metaphysical quirk by which he attempts to prove that as all sin must be latent in the *faculties* or *propensities* of the infant mind, and only waiting to be developed, the infant must therefore be counted to be as wicked in the sight of God, as if the sin itself had actually been performed. Hopkins discarded the federal headship and indeed every theory of transmitted sinfulness, and was yet compelled to reconcile this rejection with the doctrines of total depravity and regeneration. *Hinc illæ lacrymæ;* hence this cruel ingenuity. But if the state of mental science had compelled the author to confine his attention to *acts* and *operations*, of which he might learn much, and let alone *faculties* and *propensities*, of which he could know nothing, what had become of Hopkinsianism?

British Periodicals.—We have been favored by a friend with the loan of the September numbers of the British Magazine, the Christian Remembrancer, Christian Guardian and Christian Observer. They are uncommonly rich in valuable matter, and we regret very much that *for the want of copies which we can put into the printer's hands*, we are unable to present our readers with copious extracts. We mention this publicly because it is an important point, and one to which we wish to draw the attention of those under whose cognizance it should come. Our communion is marked by peculiar features: we are separated from other denominations by many points of principle and practice, and many more minor shades of difference which, from their remote connexion with principle, it would be difficult to classify, and which may therefore be set down as matters of taste. To all these, whether partaking of the essentials of truth or tending indirectly to its preservation, it is the aim of the Churchman to adhere, not indeed with bigoted tenacity, but with an enlightened attachment. He is thus cut off from a large supply of family reading which is current in other religious journals; it being scarcely possible to find an article which is not more or less tinged with foreign peculiarities, frequently of an offensive character, and in need consequently of editorial expurgation. Hence it is of great importance that the periodical literature of the mother Church should circulate among her descendants in the United States. There is much in their journals which is local and political: this we should admit but sparingly: but there is also a large supply of matter of the best kind; articles in which the truths of the Gospel are enforced or exemplified in such a manner as to foster an intelligent preference for Church principles and Church feelings. Other religious periodicals in this country, which care least about them, avail themselves of these journals. Is the Churchman, which most needs them, and to whose readers their matter would be most acceptable, to be cut off from such a source of supply?

The Protestant Episcopal Pulpit for October has made its appearance, and we embrace the occasion to favor it with a more extended notice than usual.

In the name then, and in behalf of the Protestant Episcopal Church of these United States, we protest against the Protestant Episcopal Pulpit being considered, as its name imports, a fair specimen of the preaching of our Church. In making this protest we disclaim all reference to the last sermon more than the first, or indeed to any one of the series. We speak of the publication as a whole, and without denying that it has furnished several excellent discourses, we confine ourselves to the remark, that though it is styled the Protestant Episcopal Pulpit, it does not exhibit the pulpit of the Protestant Episcopal Church.

In making this proclamation we have no wish to disparage the unceasing labors of its provident conductor, whom we esteem as an amiable man and a warm Churchman. It is not his fault, as he has earnestly assured us, that the Pulpit does not take a higher rank. Nothing we are confident would give him more pleasure than to have it the repository of the first productions in the Church. And it well deserves the attention of the clergy whether the work might not be made a more efficacious instrument of good. As it is, it is a useful publication, not simply because it affords an affectionate parish the innocent gratification of seeing a pastor's sermon in print, but because it circulates among remote and destitute portions of the Church, and thus becomes the substitute of the living preacher where the sound of the Gospel is not heard. But it might be made the means of more varied and substantial good. It might furnish *local* and *seasonable* discourses, and thus become a record of Church history, by catching and exposing fugitive and ephemeral errors, and commemorating prominent events. It might become the vehicle of a reciprocal interchange of pious thought and feeling between distant sections of the Church. It might be made a means of raising the standard of preaching by provoking the clergy to vie in the composition of plain and practical discourses. It might be made the means of much more good than it is among the distant and isolated sections of the Church. All this and much more we readily grant it *might* be; for we admire the *plan*, and we accord to Mr. Moore high praise for his faithful attachment to it. But to give it such a character demands a concert among the leading clergy in all parts of the Church, and requires the work to be placed, in some respects, on a different footing from what it now is. Our chief concern, however, at present, is to disclaim it as a fair representation of the preaching of the Protestant Episcopal Church, and if our newspapers at home, and the reviews abroad, are in earnest in their complimental notices of the work as indicating the standard of preaching in our Church, it is quite time to assure them of their mistake.

Christianity Vindicated, in Seven Discourses on the External Evidences of the New Testament, with a concluding Dissertation. By John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. Burlington: Edward Smith. 12mo. pp. 174. 1833.

Of this work on the evidences we shall speak respectfully, though we cannot praise it very highly. There are two requisites indispensable to enable a man to write usefully on the evidences of Christianity; one is a vigorous comprehension of first principles in philosophy, and the other is a tact which results from a practical acquaintance with the habits of thought that belong to infidels in different classes of society. These are seldom found united, particularly in a clergyman, and we are constrained to say that the work before us, owing probably to its having been prepared for the pulpit instead of the press, gives no very strong evidence of either. Still the book has merit, and when a branch of the subject occurs which does not bring these requisites into play it is well handled: as for instance the argument from prophecy which the author has stated with ingenuity and strength. The Episcopal Recorder thinks that the author has been particularly happy in his treatment of the objections of the French infidels. We think otherwise: but a failure in this respect is no discredit; as it requires more sleight than strength to destroy and fling back the pointed missiles of French infidelity. We never see a learned theologian, with his massive armor and ponderous weapons, dealing his heavy blows among these subtle and active opponents without being reminded of Richard Cœur de Lion in the midst of a band of Saracens. The style of the work is more suited to the pulpit than the press, smooth, at times almost mellifluous, but diffuse and often inaccurate. It is a good volume for a parish library; being better calculated to edify the Christian than to convert the infidel.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M. D., F. R. S., Fellow of the Royal College of Physicians in Edinburgh, &c., and First Physician to His Majesty in Scotland. *With Additions and Explanations to adapt the Work to the use of Schools and Academies,* by Jacob Abbott. Hartford: Published by F. J. Huntington. 1833. 12mo. pp. 276.

We are told in the preface to this work that "the treatise itself is published entire, without alterations or omissions, the editor holding his author's language sacred." We are glad of it, for judging from the very next sentence, the author's language would not have been much improved by any alterations of the editor.

"The additions which have been made, are intended, not to supply any supposed deficiencies in the original, but simply to adapt it to a purpose for which the book is, in the main, admirably suited: they are intended as nearly as was possible, to be such additional explanations as the editor conceived the author would himself have made, had he have had in view, whilst preparing the book, the purpose to which it is now applied."

Was ever so clumsy a sentence penned! Are the "book" and the "original" different things, that the editor thus talks of adapting the one to a purpose for which the other is suited? Or does he really mean to tell us that he has accomplished the feat of *adapting* the book to a purpose for which it is already "admirably [adapted] suited?" When he tells us that his additions are "*intended* as nearly as *was* possible," does he not mean that they are intended to be *such* as nearly as *is* possible? Could he have expressed himself more clumsily than to say that his *additions* were "*additional explanations?*" But all this we should never have thought of noticing had it not been for the unpardonable vulgarism which follows. "Had he *have* had" is a phrase which has an oral currency in some walks of life, but which it was reserved for a treatise on education, fresh from the Boston mint, to circulate in print. We are not fond of *bagatelle*, especially when it carries us 'out of the record,' but such a phrase as this ought to be frowned upon, as an intruder, in literary society.

It would be doing great injustice to Mr. Abbott, however, to make this sentence a specimen of the whole. He has given a good preliminary article on the best way of studying the book; has omitted many parts that are irrelevant to the general subject; has thrown in occasionally a pertinent remark, and has placed questions on the text at the foot of every page. In short, he has accomplished what he proposed, and rendered the book much more suitable than it was before for the use of schools.

Trifles.—The Presbyterian introduces a late communication from *Suum Cuique* to his readers in the following handsome terms; and we will give him, if he please, a receipt for a similar acknowledgment in regard to a more recent article, without putting him to the trouble of making it.

"*Apology.*—We have never, except from negligence, published any thing from other papers without credit, when such credit was due. And we are not in the habit of charging any journals by name with taking the credit from ours, though we never open our bundle of exchanges without seeing cause of complaint. One paper, which we shall not mention, publishes almost every word of our translations without noticing us. To the *Churchman* and to his correspondent we apologize for the negligence of which so serious a complaint is made below."

For our own part we never see such scraps without regretting that the word *articles* has lost in English the *diminutive* force which it so well expresses in the original. We have made up our mind to take all such matters in good part, and never to notice them, save when, as in the present case, we are at a loss for a paragraph. It was not more than a fortnight or three weeks since that we saw in a brother journalist, the best of the fraternity *for extracts*, one of our leading editorials, which we, of course, thought a prodigiously clever one, most shamefully eviscerated, and the first and last sentence, to be sure the very cream of the whole, conjoined in one pithy paragraph, and most ungratefully blazoned forth without a word of acknowledgment! And moreover, two other articles were laid at our door in such a mangled state that we were ashamed to own them! All this we bore, as we strive to bear the other miseries of life, without a murmur, and with the most imperturbable spirits sat down and turned off the following *jeu d'esprit*, (for the head of Domestic Intelligence,) which we threw by at the time, as quite unbecoming our editorial dignity, but which, since we have touched on the general topic, we shall e'en venture to insert, though not without an apology to our more serious readers:

Theft and Murder.—It is rumored that the Editors of the Sunday School Journal have been lately arrested and tried on the charge of kidnapping, aggravated with the crime of murder. The cause came on in the Court of the Muses, Apollo presiding: when it appeared that the accused had taken by stealth and shamefully maltreated one of the offspring of the Churchman, and after having buried the body under a heap of rubbish, had stuck up the head and feet to the public gaze in a corner of the Sunday School Journal. It further appeared that two other of the lovely progeny of the said parent, after being rightfully transferred to the same premises, had been sadly mutilated, and then exposed in a pillory kept for such purposes. As the crime, however, did not appear to have been perpetrated with malice prepense, the culprits were discharged with a reprimand. Counsel for the State Jupiter, and *Mercury* for the accused.

The article headed Caffre Religion, which came to us from one of the eastern papers (we forget which), will be found to contain facts important in their bearing on Natural Religion and some kindred subjects.

Calendar.

October 27.—21st Sunday after Trinity.
——— 28.—St. Simon and St. Jude.
November 1.—All Saints'.
——— 3.—22d Sunday after Trinity.
——— 10.—23d Sunday after Trinity.
——— 17.—24th Sunday after Trinity.
——— 24.—25th Sunday after Trinity.
——— 30.—St. Andrew.

MARRIED.

On Thursday evening, at St. Paul's Church, by the Rev. Mr. Stone, the Rev. Mark Anthony D'Wolf Howe, Rector of St. James' Church, in Roxbury, to Miss Julia Bowen Amory, daughter of the late Thomas Amory, of Roxbury.

INTELLIGENCE.

DOMESTIC.

Episcopal Acts, *by Bishop Onderdonk, of New-York.*—On Thursday, October 17, in Christ Church, Cow Neck, Queen's county, the Rev. Joseph F. Phillips, Deacon, the Minister of that Church, was admitted by the Bishop of this Diocese to the holy Order of Priests. The Morning Prayer was read by the Rev. William Berrian, D. D., Rector of Trinity Church, New-York, (who also presented the candidate,) and the Lessons by the Rev. William L. Johnson, Rector of Grace Church, Jamaica, Queen's county; and the Sermon preached by the Bishop. The Rev. Eli Wheeler, Rector of Zion Church, Little Neck, Queen's county, was also present, and assisted in the laying on of hands.

In the afternoon, the Bishop confirmed 7 in the same church.

Confirmation.—On Sunday, the 20th inst., by the Right Rev. Bishop Onderdonk, 8 persons, in the new congregation of St. Paul's Church, at the Quarantine, Staten Island.

We are happy to learn from the Boston papers that the report is premature which had assigned to the Rev. Dr. Wainwright the Rectory of Trinity Church, in Boston, in exchange for that of Grace Church, in this city.

SUMMARY.

The following narrative contains so striking an instance of the retribution of a particular Providence, that we feel justified in inserting it as an exception to our general rule:

Novel and Singular Occurrence.—From a friend lately returned from Cincinnati, we have learned the following particulars, of perhaps one of the most remarkable occurrences that ever took place in this country. One of the clerks in a large wholesale establishment in Cincinnati, was awakened at night by a noise in the upper story, and proceeded to ascertain the cause. There was an open hatchway from the garret to the cellar, and down this he heard something fall. Supposing that some goods had been thrown down, he awoke a companion, and they watched the premises so that no one went out until morning, when the cellar was examined, and the body of a man found quite dead, and very much disfigured in the face. He was armed with a knife and pistols, and disguised in a wig and false whiskers. Depending from the hatchway in the third or fourth story, was found a cord fastened by a hook, from which the thief had evidently fallen in the attempt to descend.

The man was buried; but the next day the Mayor ordered him to be taken up and publicly exposed, in hopes that some one would recognise him, and perhaps lead to the detection of the accomplices. He was accordingly laid in an engine-house for that purpose, but his face had been so much disfigured by the fall, that the police despaired of having him recognised, until a gentleman stopped to look at the body, who said that he believed that he recognised him, but was unwilling to communicate his suspicions until he had ascertained whether or not the object of them was absent from home. He accordingly proceeded to the house of one of the most wealthy and respectable wholesale merchants in the city, and finding that he was absent, and the family unable or unwilling to give an account of him, he openly avowed his belief that the deceased was no other than Mr. J——.

General consternation followed this avowal, for Mr. J. was a man of high standing and respectability, having an intelligent and well educated family, and possessing a fortune valued at not less than $100,000. Some of the members of the family were brought to the body and acknowledged the fact that it was the corpse of their parent. The house of the deceased was immediately taken possession of by the police, and was found to have been a perfect receptacle of stolen goods, possessed of every convenience of carrying on the trade. A range of stores, four stories high, had been owned and occupied by him, and were provided with vaults for the purposes of concealment, and with subterraneous passages, leading to other houses, over which no doubt he had the control. The stacks of chimneys had been converted into channels for the conveying goods in and out without exposure to the public eye. Goods were there found which had been stolen four years before, and some which could have been taken only the night before his death.

The young gentleman who first heard him, and caused the fall, it is said, was engaged to one of the daughters, and both he and she have attempted to commit suicide since the unfortunate affair took place.—*Easton Sentinel.*

Our neighbor at the corner related to us the following incident:—Mr. ——was informed that the Universalists would have a meeting at——on——day, and he was challenged to go. Accordingly he embarked on board the steam-boat whose captain had challenged him. The Universalist minister was on board, and an argument soon ensued between him and the passenger to the meeting. As it grew warmer, the minister vehemently asserted his favorite doctrine of universal redemption, and no hell hereafter. Just at this time a man, so drunk he could scarcely walk, reeled up to the minister, and patting him on the shoulder exclaimed, "Ay, that's the doctrine; give me this doctrine for ever." The effect was electrical.—*Christian Advocate.*

Rowism.—The disciples of the singular doctrines known under this title, being prevented from any longer coming forward in the churches of this city, have betaken themselves to the public streets, in order to proclaim their principles. For the two last nights Mr. Carlyle, who has of late acquired so much notoriety, has been publicly preaching in the High-street, in front of St. Giles' Church. A crowd was immediately collected, who appeared to listen with decorum and attention while Mr. Carlyle proceeded in the exposition of his new and extraordinary creed. He spoke in a wild, enthusiastic, and desultory strain, repeating twice or oftener certain words that appeared to him pointed or energetic; and there was an evident imitation of Mr. Irving's high-flown style. Among other extravagancies, he laid claim to the title of an evangelist, especially commissioned by God to preach glad tidings to the people that were hearing him, and told them to consider this as an evidence of the care of God over them. Last night he proceeded in the same extravagant strain, reprobating all the Churches of this and every other country, as being carried away by Babylonish corruptions. The audience preserved good order, and listened to him with decent attention; though they were occasionally tempted to smile at the strange notions and excited manner of the speaker.—*Edinburgh Evening Post.*

Old Books.—Some years ago, a gentleman in the city of Hartford had a cart load of old books which had long been in his family, piled up like lumber in his garret. He told a clergyman of that city that he had these books, and that he would give them to any one who would take them. The clergyman died not long after this offer was made, and before he could avail himself of it. The gentleman who owned them also died, the books were appraised at three dollars and purchased at the appraised price, by a bookseller, who carried them to his shop and exhibited them for sale. A gentleman from New-Haven who happened to understand their value, saw them and purchased them of the bookseller for twenty dollars. He took them to New-Haven, sold a part, kept a part for himself, made a liberal donation from them to the library of Yale College, and then sold the balance for two hundred dollars. Among those which he sold was the edition of the Fathers now in the Library at Andover, and the most perfect copy in America; that at Cambridge being quite imperfect. The price was five hundred dollars. It is the Basil edition, printed in 1523, and like most of the old books, very superior both in paper and print to the typography of the present day.—*Franklin Mercury.*

New Study Proposed.—A French writer thinks that provision ought to be made in the public schools, for instructing girls in some important principles of domestic economy. He says that there is much suffering, and where there is no absolute suffering much less comfort among the poorer classes, for want of a little knowledge respecting the relative expense and healthfulness of different articles of food, modes of cooking, &c. &c. In regard to the means of preventing disease, too, and the care of the sick, there is a great deal of very prejudical ignorance and quackery that might easily be removed. The writer says that he is acquainted with a village where instruction on these subjects has had a very happy influence.—*Bost. Record.*

Latest from Capt. Back.—On Thursday last, four bark canoes belonging to the Hudson's Bay Company, arrived at La Chine, near Montreal, from the interior, with passengers belonging to that concern.

The latest accounts of Captain Back, by these arrivals, are up to the 10th of July, from Cumberland House, reporting favorably of the health and progress of the whole expedition. Capt. Back and Dr. King were proceeding in a light canoe, followed by two boats, the last bearing their luggage, provisions, and other appointments. His despatches for England were to go by Hudson's Bay.—*Com. Adv.*

The inhabitants of St. Paul's Parish, Trinity, have had the pleasure of bending their footsteps to the house of God, for the two or three last Sundays, at the call of a fine-toned bell, which has been suspended in the tower of the parish Church, without one farthing's cost to the general inhabitants, at the sole expense of the Messrs. Slade, merchants of that settlement.—*St. John's Times.*

The Brighton Athenæum, a stupendous structure, just finished, and composed entirely of iron, weighing between 400 and 500 tons, and with the largest dome ever constructed, exceeding in size that of St. Peter's in Rome, by upwards of 8000 superficial feet, has shared the fate of the Brunswick Theatre; the whole fell in with a tremendous crash soon after the scaffolding was removed. Happily no lives were lost.

Death of Coray.—The morning star of modern Greek literature has gone down. This distinguished man, who has so fearlessly and ingeniously reproved the ignorance and superstition of his countrymen, and by exhortation and example roused their slumbering genius, has come to his grave in Paris, full of years and literary honors.

During Dr. Chalmers' late visit to London, his three sermons preached for the National Scotch Church, Regent's-square, produced 600*l.* 11*s.* 6*d.*, beside 700*l.* in donations, including 100*l.* each from the Duke of Buccleugh and Marquis of Bute, and 50*l.* from the Marquis of Abercorn.

Dr. Nott's stoves are now universally adopted in churches, chapels and large halls in England.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *ten dollars* from John Lefferts, Esq., of St George's Church, Hempstead, Queen's county, N. Y., through the hands of the Rector, the Rev. Richard D. Hall, in aid of the Church at Pensacola.

The Agent has also received from the Rev. John A. Clark, Rector of Grace Church, Providence, Rhode-Island, "a case of various kinds of cloth, thread, needles, &c, and also some cast-off clothing, almost as good as new," collected and given by the ladies of his parish for the use of the Green Bay Mission School.

October 23, 1833. James Swords, *Agent, &c.*

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

GENERAL THEOLOGICAL SEMINARY.

From a member of Grace Church, absent at the delivering of the Sermon $100

John McVickar,
Agent of Theological Seminary.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, Oct. 22, 1833.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *seventeen dollars*, being a donation from the Sunday School of Christ Church, St. Louis, Missouri, to the *Stereotype Fund* of the Institution.

Also, *thirteen dollars*, to be returned in books.

Floyd Smith,
No. 12 Maiden Lane.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of Trinity Church:—		
From a member of the congregation to constitute Rev. Lot Jones and Rev. Hugh Smith patrons of the Society,		$200 00
By the Committee of St. John's Chapel:—		
From Mr. Jacob Shatzel,		200 00
By the Committee of St. George's Church:—		
From F. A. Tracy,		100 00
By Rev. J. McVickar, D. D.:—		
From a friend,		200 00
By the Committee of the Church of the Epiphany:—		
From Mr. E. H. Warner,	$25 00	105 00
Mrs. E. H. Warner,	10 00	
Mr. Geo. Warner,	25 00	
Mr. Wm. R. Cooke,	10 00	
Mrs. Williams,	25 00	
Miss Esther Turner,	10 00	
By the Committee of the Church of the Ascension:—		
From Mr. Wm. E. Johnson,	10 00	
Mr. David Hadden,	5 00	
Mr. M. Robinson,	5 00	
Mr. Charles King,	5 00	
Mr. L. M. Murray,	25 00	
Mr. Wm. Currie,	25 00	
Mr. H. D. Aldrich,	25 00	
Mr. Richd. R. Ward,	50 00	
Mr. F. Clarkson,	3 00	
Doct. J. Wilson, jun.	5 00	
Mr. McNeil Seymour,	10 00	
The same toward the Infant School of the Epiphany,	5 00	173 00
		$978 00

L. Phillips, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 24th, from the following persons, viz:—

Cole & Hall—H. N. Fargo, *with remit*—Postmaster, Hingham—C. Goodrich—Postmaster, Parishville, St. Lawrence county—Stephen Wells—O. Steele.

Received by the General Protestant Episcopal Sunday School Union.

C. Stimpson—G. C. Ruckle—Lewis Sherman—Henry Barber—E. Platt, of Troy—J. P Doan—Rev. A. Guion—George, Latimer & Co.

A Gentlewoman, of known respectability and Christian character, is wanted to fill the station of Matron in the Institute at Flushing, Long Island. Letters, post paid, with references, to be addressed to the Principal,

Wm. Augustus Muhlenberg.

LITTLE NECK ACADEMY, LONG ISLAND,
Fifteen Miles from New-York.
Rev. E. Wheeler, *Principal.*
Jeremiah W. Murphy, *Teacher.*

The Winter Term of this Institution will commence on Monday, the 4th of Nov. next. Having engaged the services of Jeremiah W. Murphy, an experienced, well qualified, and approved Classical Teacher, the Principal confidently invites the attention of the public to this Institution, as offering advantages equal to other elementary schools, for obtaining an English or Classical education.

The Principal can accommodate a few more Students as boarders in his family, where every attention will be paid to their morals and improvement in literature.

Terms can be known by applying to the Rt. Reverend Bishop Onderdonk, Swords, Stanford & Co., or at the Protestant Episcopal Press.

Little Neck, Oct. 16, 1833. 1tt.

From the Youth's Magazine.

The Sun.

See the brilliant orb of day,
From his eastern bed arise,
Chase the clouds of night away,
Bear the day-light to our eyes.

Rise, thou shining "Morning star,"
Shine on my benighted youth;
Drive the clouds of sin afar,
Bring the glorious light of truth!

Now his full meridian blaze
Shoots from his ethereal tower,
And his flood of beaming rays
Spreads abroad his Maker's power.

May I glow with heavenly flame,
Brighter than the noonday sun;
May I bless thy saving name,
Show the wonders thou hast done.

Softer now his splendor glows,
As he drops his weary head;
Sinking low to calm repose
In his glowing western bed.

Thus, when life shall glow no more,
May I, on my Saviour's breast,
Every care and trouble o'er,
Sweetly sink to endless rest.

Nehemiah.

SUNDAY SCHOOLS.

SUNDAY SCHOOL BOOKS.

The General Protestant Episcopal Sunday School Union has published within the last two weeks, in addition to the Catechism recently noticed, First Truths, or Lessons on Creation and Redemption, a book of instruction designed for quite young scholars: also, Henry Marshall, or the Lame, but Useful little Boy; Convenient Food, by the Author of the Week, &c., and a Present for a Sunday School, or a Plain Address on the Fear of the Lord. Of *these* it becomes *us* to do nothing more than simply to announce them. It may, however, perhaps not be amiss to state, that no book bears the mark of this Union, but such as has been examined and approved by a committee consisting of a bishop and three presbyters, styled the Examining Committee, and afterward adopted by the Executive Committee, which is composed of a bishop, seven presbyters and five laymen.

The Black Velvet Bracelet; by the Author of the Shower, Early Impressions, Temptation, &c. Second Edition. Boston: Allen and Ticknor. 1833. pp. 175.

This little work derives its title from a black velvet bracelet, bearing the motto, inwrought with white beads, "God sees me always." It was given by a fond mother to a beloved daughter, prone to be very impatient and indolent, that it might help her to keep her "good resolution." p. 4. It is a book containing many passages of great beauty and tenderness. The narrative is not unnatural, except that it describes the little girl in *two years* to have attained, and that too by the time she reaches the *twelfth* year of her age, to a perfection of moral character which belongs to but few persons much more advanced in life. This, however, it was *necessary* should appear in the tale, inasmuch as the author makes the mother declare, p. 87, she "cannot doubt of seeing her daughter rise speedily above *all* her faults, numerous as they may be."

But we have other reasons to offer why we are compelled not to admit it among the publications on our *Sunday School* list. Throughout the whole volume the adorable Saviour is not acknowledged, or even the need of a Saviour inculcated. The Holy Spirit is indeed *once* named, but in a very general sense. The corruption of human nature is not so stated as to leave the impression we must be renewed in the spirit of our minds. To "the pruning hand of virtue," p. 154, is ascribed effects which *we* can allow, the Gospel being our guide, to be produced only by that divine Agent whom under the name of Holy Ghost we worship as a Being possessing all the attributes of the Godhead. We find in the volume something said about *goodness*, much said about *virtue*, but very little of *holiness* and of evangelical *religion*. Let us not be understood as maintaining there can be holiness and religion without goodness and virtue. We subscribe to no such doctrine. Nor can we admit that the latter terms as they are generally used, and as we think they are used in the volume before us, express that transformation of the inner man, which leads the soul continually to aspire after a more strict conformity to God's will, and a more perfect resemblance to his holy image. Laura often finds herself falling from the steps of "the ladder," p. 12. The reason is very obvious. The ladder was not placed right in the beginning. It rested not on that only "foundation which is laid." It does not lean upon Christ. As far as we can learn, she begins "to be good!" p. 4, without Christ, goes on (or endeavors to go on) without Christ,—and *without* Christ "at eighteen, presented as lovely a model of female excellence as may be found in this imperfect world!" p. 174. We are aware that in the *last* sentence in the book this is said to "result from Christian discipline." This is the *only place* in which even the word *Christian* appears. And here unfortunately, the figure with which it is used in connexion, makes this discipline only give a "*polish*" to what is already a "pure diamond." p. 175.

That the work will be a popular one with many we doubt not. With respect to *style* and typographical execution, it is unexceptionable; and perhaps it may be read with profit by some persons, persons old enough and so well instructed in the plan of salvation, the nature of human corruption, the necessity of the continual presence in the heart of the influences of the Divine Spirit, creating it anew and leaving within it the *principle* of a new life, as to *detect* wherein in these particulars it is defective. But with others we fear the impression left would be calculated to make them lean too much to their own understanding, to take credit to themselves for each "step" of the moral "ladder" they may have ascended, and to leave them destitute of that humility and child-like simplicity and teachableness, which indicate the true conversion of the heart to God, and that "the discipline" which has been received *is purely* Christian discipline, bringing us repentant to the foot of the cross, and making Christ to us all and in all.

But we are glad we have at our hand a work of a different character, and of a truly Christian tendency; we refer to

The Clergyman's Orphan, and other Tales No. 17, Boys' and Girls' Library. New-York: J. & J. Harper. 1833. pp. 200.

The first of the tales in this volume is one of deep and affecting interest. We wish it stood by itself; for it is certainly much superior to the other two. Indeed, the last one ought either not to have appeared with the others, or else to have been placed first in the volume. It is so entirely different from either of the others, that its perusal is calculated to weaken if not remove the strong impression left on the mind by the perusal of the preceding ones, especially of the first. Good, much good may be extracted from it, we confess. "Jane Clark," an orphan, is prompted by Christian feeling, and has courage to appropriate the money given her by her uncle with which to purchase fashionable dresses, to the nobler purpose of relieving the wants of a distressed family. Finally there is brought about the very event which the uncle feared would have been prevented by what he conceived to be the improper conduct of his niece, and the latter has poured upon her through the whole of her after-life, rich blessings from Providence. This is pretty much the whole of the story, written *well*, but not exciting that gush of feeling, which springs from the heart, when we read the history of "The Clergyman's Orphan." In this we behold the rich fruits of faithful *Sunday School teaching*. The labors of a female engaged in this sacred employment are signally blessed to her class, a member of which, in the providence of God, is instrumental in the conversion of that teacher's daughter, left an orphan, and studiously kept by an uncle who is an apostate from the faith of the Gospel, from all religious instruction. This fact, without any further remarks from us, we trust will secure for the volume the perusal of all the friends of Sunday Schools. We can assure them, they will not find the time given to it misspent. We hesitate not to recommend it as deserving a place in every Sunday School library, and shall endeavor always to have it for sale at our Depository. There will be found in it bright examples of devotedness to this hallowed enterprise, for our imitation—most solemn warning to the backsliding—glorious triumphs of Almighty grace—full manifestation that the Gospel is the power of God unto salvation to every one that believeth—precious evidence that Jesus "is able and willing to save all that come unto God by him," filling them with joy and peace—and also full and fearful proof that to the finally impenitent, to those who turn from the holy commandment given them, he will be "a consuming fire."

EDUCATION.

From the (Charleston) Gospel Messenger.

ON RELIGIOUS EDUCATION.

In the following extracts from a letter of the Rev. Professor Miller, there is nothing new, nothing that has not been said by bishops and other ministers of our Church again and again. But such important truths deserve to be repeated, and, perhaps, there are some persons who will be influenced by a *concurrence* of sentiments in different denominations. Wherever the word Presbyterian occurs below, substitute Episcopalian, and we say amen to the whole.

"Children are the hopes of the Church as well as of the State. Of course, if they are not prepared to come in, and take the places of their parents, when they cease from their labors, by whom shall we expect the purity and activity of the body of Christ to be sustained?

It is deeply to be regretted that this negligence has so far obtained in many of the Churches of our denomination in the United States. In this day of Christian zeal and effort, it would seem as if in many of our churches, the faithful training of young people in the knowledge of scriptural doctrine, were more and more declining. The excellent compends of Gospel doctrine, sanctioned and carefully taught by our fathers, are in a great measure neglected, as there is reason to fear, by many pastors and church sessions. The general principles of religion only, which are common to all Protestant denominations, are imparted to our youth, and that in a superficial manner, and the whole system of instruction so conducted as to leave them destitute of any distinguishing views of doctrine or order; and to train them up in that ignorance of discriminating Gospel truth, which will prepare them to be 'carried about by every wind of doctrine,' or perhaps, in the end, to be drawn away from all the fundamental principles of our holy religion, and allured, it may be, into open infidelity.

I am aware that many serious people profess to be of the opinion, that it is improper to preoccupy the minds of children with any particular mode of religious belief. They allege that they ought to be taught to believe in the Christian religion; to read the Bible; and to reverence those general doctrines of the Gospel in which all Christians agree; but that instilling into their minds the peculiarities of any one denomination is adapted to fill them with prejudices, and to interfere with that impartial examination of the relative claims of all denominations, which it will be incumbent upon them to make when they reach mature age, and begin to take their stand in the Church of God. However specious this plea may appear in the view of some, it will by no means stand the test either of common sense or scriptural examination. Will any contend that it is improper to preoccupy the minds of our children with *any kind of truth?* Is it improper to instil into their minds with the earliest dawn of reason, and anterior to all experience, that fire will burn them; that if they fall into deep water they will be drowned; that lying is infamous, and that if they commit theft or murder, they will be punished? Would it not be highly desirable that the deepest impressions of these truths and of a hundred others which we cannot enumerate, should be made on their minds as early as possible? Could any wise parent desire that his children should be kept in ignorance of these things, under the notion that he did not wish him to be filled with *prejudices*—until he acquired the knowledge of them by painful and perilous experience? Surely not. Would he not rather say, that the more completely he could fill his youthful mind with the knowledge of errors and dangers, and with a desire to avoid them, the better? Precisely so is it with regard to all moral and religious errors. If our children were always inclined by nature to embrace and obey the truth, our constant efforts to explain and recommend it, would be less important. But the fact is *just the reverse*. Their invariable tendency, left to themselves, is to error rather than truth. Common sense, then, tells us that the more completely we can put them on their guard against every species of mistake and danger; and the more entirely we can fill their minds with truth, that is, with just apprehensions of the God who made them, of their own character, and of the way of duty and happiness; the more we shall be likely to promote their safety and enjoyment. If this were in all cases successfully done, how many false steps; how many aching hearts; how many disgraceful falls, on the part of children and youth, might be prevented? Accordingly, the Scriptures, with peculiar solemnity and force, enjoin upon us this duty. The inspired command is, 'Train up a child in the way that he should go, and when he is old he will not depart from it.' Surely, even prejudices in favor of truth and righteousness will be so far from *injuring* our children, that if we can instil them into their minds beforehand, and thus forestall the allurements of error, we shall confer upon them a rich and lasting *benefit*. Nay, to omit this, is as cruel as it is unwise.

Not only are parents, then, bound as far as possible, to guard their children against error, and to fill their minds with what they deem just sentiments, on all important subjects, and especially on subjects of the most vital importance, as early as they are capable of receiving them; but the *Church* also, as such, is bound to see that this momentous trust is faithfully discharged by her appropriate officers,—by instructing and stimulating parents to perform their duty; by diligently conducting *Bible-classes;* by causing the *Catechisms* of the Church to be carefully committed to memory, and statedly recited by all the children under her supervision; by making the *Sabbath School* instruction as rich and faithful as possible: and, in short, by the diligent use of all suitable means, to train up children and youth in an enlightened attachment to those principles of doctrine and order which the Church, their moral mother, believes to be taught and enjoined in the word of God. It is really distressing to observe in how many of our churches this great duty is almost entirely neglected. The noble Catechisms, which our Fathers publicly adopted, and placed among our Formularies, as manuals for the instruction of youth, have, in a great measure, passed out of view in hundreds of congregations nominally Presbyterian. Indeed, the false liberality of the present day has taken so strong a hold of many serious minds, in our Communion, that they turn away with fixed purpose, from these doctrinal manuals which the Church has sanctioned, as contracted and obsolete; and think it right, upon principle, to put nothing into the hands of their children, but those general and superficial compends which are equally adapted to all denominations, and which, of course, will inculcate none of the peculiarities of their own. The consequence is, that these children grow up without any intelligent acquaintance with the distinguishing tenets of the Church of their fathers, and of course without any motive or disposition to adhere to them. Hence, when they come to adult years, they are just as apt to go off to other societies, and sometimes to those of the most corrupt character, as to remain Presbyterians. If we wish our children to become Pelagians, Universalists, or Socinians, we cannot take a course more directly adapted to attain the object, than to adopt the plan just mentioned; to instruct them in some general principles only of our common Christianity, leaving them under all the disadvantages of inexperience, and all the ardor of youthful appetite and passion; to spell out the distinguishing system of doctrine and order with which they ought to connect themselves. In this situation, they will not only be *liable* to go astray, but the *probability* is that they will make a wrong choice, perhaps a fatally wrong one. If we could unfold the history of many Presbyterian families, we should, no doubt, find the entire abandonment of the second generation to moral and religious error, and their deplorable shipwreck of the advantages transmitted to them by their parents, manifestly attributable to the want of enlightened fidelity on the part of those parents, in regard to religious instruction. If intelligent Christians will not laboriously endeavor to pre-occupy the minds of their children with discriminating truth, it will be found that, long before they arrive at the age in which they are capable of making an enlightened inquiry, and an impartial choice of a religious system for themselves, they will be apt to have imbibed prejudices and formed connexions, from which you might as well hope to bend the mature oak of the forest, as to think of turning them. The idea of leaving our children to choose their religion when they come to mature age, is of all delusions one of the most unreasonable and fatal. Every child of apostate *Adam*, I repeat, is *by nature a heretic*, and if left to himself, will probably take some heretical course; and long before the age of intelligent inquiry arrives, may be irrecoverably sold, by his depraved propensities, to fatal error.

I would say, then, to every Presbyterian parent—'If you desire your children to be happy, here and hereafter, or the Church to which you belong to prosper, faithfully train them up, from their mother's lap, in that system of Gospel truth and order which you verily believe to be taught in the word of God. But be not contented with mere doctrinal instruction. Take unwearied pains to instil into their minds the sentiments of practical piety. Pray with them, and for them, and teach them to pray! Not only warn them, but restrain them from plunging into those unhallowed amusements which the children of this world love, but which are deeply hostile to all real religion. Be not afraid of the charge of 'sectarianism.' If by 'sectarianism' be meant a strict adherence to scriptural Christianity, I hope you will not shrink from the charge, but rather glory in being yourselves, and in training up your children to be such 'sectarians' as the apostles and primitive Christians were. And to every Presbyterian pastor and elder I would say—'As ever you wish the Church committed to your charge to grow in solid, enlightened piety, and to be built up under your watchful labors, bestow unwearied attention on the children of the Church. If you consider yourselves as witnesses for Christ, leave no effort unapplied to train up all the youth committed to your care to be equally intelligent and faithful witnesses. For this purpose, bring them all as early and as thoroughly as possible under the inspection and instruction of the Church. Put the Bible into their hands, and teach them to revere and study it as the word of God, the only infallible rule of faith and practice. Put into their hands also those Catechisms, and other digested summaries of Bible truth, which the Church has sanctioned as manuals of elementary Christian knowledge, that their memories may be stored with Gospel doctrine in such plain and simple form as will be likely never to be forgotten. Endeavor to make them familiar with some of the soundest and best treatises on doctrinal and practical religion. Let the instructions of the Sabbath School, too, be so conducted under your parental eye, as to minister to the same end. Never allow that institution, so transcendantly important to the rising generation, to pass from your control into irresponsible and capricious hands. But ever keep it under the eye and the guidance of the pastor and church session, and see that all its instructions be sound and edifying. In short, let your aim be to train up the children committed to your care not as *bigots*, but as *enlightened Presbyterians*. Teach them to exercise the most cordial charity toward all of every name who bear the image of Christ; but peculiarly to venerate and love the Church in which they were born and baptized, and whose interest they are bound assiduously to promote. There is no part of your official duty to the Church of God more important, or more likely to produce a rich reward of the most precious fruit, than that which is here recommended. Other denominations around us are taking unwearied pains to produce an enlightened attachment on the part of their children to the religious connexions of their parents; and if *we* neglect to imitate their example, while *they* are built up, *we* shall be 'scattered and peeled,' and our beloved children become the prey of every vain delusion.

* * * * *

On every side enemies and corruptors of the truth, and of course, enemies and corruptors of souls, abound. They are in jeopardy every hour; but have neither the knowledge nor the experience to meet it with safety to their best interests. They ought, therefore, to be sent to *no institutions*, the conductors of which differ essentially from us in their views of Gospel truth, and will be likely to draw them away from the religion of their fathers. He is an infatuated man who commits his children to such hands. 'Parents must lay up for their children,' in a moral and religious, as well as a temporal sense, or they will probably be undone. With respect to those parents who have no concern about their own religious interests, we cannot wonder that *they* have no anxiety in regard to those of their children. As little can we be surprised, that those who consider the prosperity of the Church as a matter of small moment, should be reluctant to make any sacrifice of convenience or inclination for the sake of preparing their children to be sound and useful members of that hallowed body. But that professing Christians, who claim to love Christ, to love his Church, and to feel in any measure as they ought for the everlasting welfare of their children; should permit themselves, in providing for the education of those children, deliberately to prefer the *ornamental*, to the *useful* part of their training; and to select seminaries and teachers, upon the avowed principle of making their moral and religious subordinate to their literary culture—is indeed humiliating! Never shall I forget the lamentation of one whom I must consider as a pious parent, who mourned over the deplorable consequences of such a course,—and said, in all the bitterness of self-reproach—'Alas! my unhappy mistake! I have been supremely intent on the literary improvement and fashionable accomplishments of my son, when I ought to have regarded, first of all, his moral and religious principles. I was ambitious of having him *great*, when my highest desire ought to have been that he should be *good*. Upon this unchristian plan I acted; and now I fear he is ruined for both worlds!'"

PRACTICAL.

From the (Charleston) Gospel Messenger.

HINTS ON BENEFICENCE.

As collections for the Orphan-House and other institutions (among others for the relief of the widows and orphans of our clergy, a custom we regret to have to say with respect to this charity of late intermitted) have, for many years, been made in the month of October, it may be considered a season more particularly "sacred to charity," and we trust therefore that the following remarks will be deemed not inappropriate.

The impulse of charity is felt, in some degree, by every heart, and its sacred obligation is plainly written in the book of nature and of revelation. There are few men who refuse to give something to the needy. But it is feared there are not as many as there should be who make it a business to give, who give as much as they might and ought to spare. Even Christians are not always mindful that beneficence is a subject of scriptural regulation. St. Paul recommends to the disciples at Corinth, as he had before to those at Galatia, to appropriate a specific part of their property for the use of the poor; to make this appropriation statedly "on the first day of the week," and to give each man in proportion to his ability; "as God hath prospered him." To do good ought to be the business of every man's life. In this business there should be method and system, and there can be no better plan than that of the apostle just mentioned. Every man ought to consider a part of his income so sacredly devoted to the poor as on no occasion to be diverted to any other purpose.

The poor have a divinely derived claim to a part of every man's property. A benefactor has certainly a right to annex conditions to his gifts, to prescribe the manner in which his bounty shall be used. Now, our benefactor, the great God, who gave us all we have, while he permits us to use a part in the promotion of personal comfort, expressly requires that a portion should be devoted to the support of religious institutions, "they that preach the Gospel should live of the Gospel;" a portion to the maintenance of one's family, "he that taketh not care of his own household is worse than an infidel;" a portion to our country, "render unto Cæsar the things that are Cæsar's;" and finally, a portion to the poor, "to do good and to distribute forget not"—"charge them that are rich in this world that they be ready to give and glad to distribute." It is a remarkable fact, that industry is enjoined, not merely that a man may provide for his own household, and not be a burden to others, but also that he may have wherewith to relieve the poor—"let him labor," says the Apostle, "working with his hands the thing that is good, that he may have to give to him that needeth." It may be observed moreover that a benefactor has a right to the *gratitude* of those he serves, and this right is possessed in a lesser degree by the children and friends of the benefactor. But the claim of the Almighty to our gratitude is the strongest possible. He has adopted all true Christians as his children, and the poor, in particular, are his friends. To make the case still stronger, there is the declaration, "He that giveth to the poor lendeth unto the Lord," and "inasmuch as ye have done it to the least of these my brethren ye have done it unto me." The poor, then, have a right to a part of our property, in virtue of the *gratitude* we owe to God. An appropriation to their use would be a significant acknowledgment of God's *providence*. It would express most deeply our thanks to him for the blessings of this life, and confidence in his ability to supply all future wants, to make up all the deficiencies that liberality might occasion. It would be a strong evidence that we bow to the authority of the divine law: "Honor the Lord with thy substance and with the first-fruits of thy increase;" and that we are disciples of the Redeemer, who said, "by this shall all men know that ye are my disciples, that ye have love one to another." It would show that charity is not a transient emotion but a habit of the Christian, and while it excited the zeal of other Christians, would recommend his religion to the world.

Now this portion for the poor ought to be set apart, and placed beyond our own control. If not there is danger that our own wants, or partiality to friends, may interfere with their just claims. But if a fund be thus formed, our charity is made secure. May I not add, that we have thus created for ourselves a treasure of delight? And it is impossible to estimate the degree of benefit that would result to others.—At present most men give without premeditation. But if it were a practice to make a regular appropriation for the poor, inquiries would naturally be made into their *relative* merits; judgment would be exercised in the distribution; and the utility of the donation incalculably increased. If the whole community were to adopt this practice, how astonishing would be the effect! Many now famishing for the word of life would be nourished, and go on their way rejoicing. The destitute churches would be supplied with ministers, and new churches would cause the wilderness to rejoice and blossom. Youths of genius and piety would be educated for the sacred office. Missionaries would be sent to the remotest regions. The Scriptures would be translated into every language, and books of devotion would cheer every cottage of piety. Temporal wants, too, would be abundantly supplied. The uninformed and the infirm, the sick and the houseless, the naked and the hungry, would never complain in vain, and many new hospitals and asylums for the widow and the fatherless would honor and adorn our country. But there is no need to mention objects meriting relief. In this world of sorrow no man can be at a loss to find such objects. Who can say so, even in this favored land? The appropriation due to the poor should be made as soon as possible after the receipt of our income, for by delay the property, amid the changes and chances of this mortal life, might pass into other hands. The Apostle recommends that this appropriation should be made statedly once a week and on the Lord's day. On this holy day we commemorate the creation of the world, and the resurrection of Christ, the seal of our redemption. And how proper, while the heart is full of gratitude for these mercies, to offer this token of thanksgiving; to show that we love our God, by assisting his children, and that we love our Redeemer, by doing good to his *members*. On this account, the Church enjoins us, while we commemorate our Lord's exceeding mercy in his holy supper, to express our gratitude, by giving alms to our poor brethren; and, undoubtedly, we may say of this offering with St. Paul, "It is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." But if we prefer some other day for separating a part of our income for the service of the poor, there can be no objection, only let there be a *stated* time. God has appointed stated times for devotion, and unless we have stated times for all our duties, our evil dispositions will most probably cause procrastination, and utter neglect. Let every one, as he reviews the success of his labors, at the end of the month, the week, the day, or as his income shall be received from time to time, give thanks to God, and reserve a portion of it for the poor, to be applied as circumstances may require. Among the Hebrews, the time enjoined by God himself for making a part of this appropriation, was immediately after the *harvest*. As to the *measure* of this appropriation, it should be according to our means, "as God hath prospered us." "If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little." The exact proportion of our income due to the poor is not specified under the Christian dispensation. But it would be very large, if we would follow the example of the Hebrews. Their contribution to the kindred purposes of religion and charity, was one-sixth, say some, or say others, one quarter of their annual income; thus, a tenth, to the support of the priesthood; a second tenth to provide the religious feasts and relieve the poor; then the *first-fruits*, estimated at about one-fortieth of the crop and a fortieth part of all the bread baked in the land. This was done by every one. The more charitable did more, for Zaccheus tells us that he gave to the poor the half of his goods. It is said that the Hebrews, in Judea, still observe this law of charity, and that the pious of that nation generally, though they do not conceive themselves now bound by the law, yet conform to it as a wise and humane regulation. As early as the time of Abraham, this pious custom existed, and Jacob made this vow to his God, "of all that thou shalt give me, I will surely give the tenth unto *thee*."

It appears that the appropriation of one-tenth to the support of religious worship was a practice, even among the heathen, statedly observed by some nations, and on signal occasions by others. If the Pagan and the Hebrew could do so much, what may we not expect from the Christian with his superior mercies and graces? When he is about to determine how much he can spare to God and charity, let him only remember that it is more important to lay up treasure in heaven than on earth; that "he who soweth sparingly shall reap sparingly, and he who soweth bountifully shall reap bountifully;" that he has nothing which he did not receive; that the Redeemer became poor, that through his poverty man might be made rich, and that God has paid for his ransom the life-blood of his only begotten. Ah, blessed Lord, if our alms and charitable services were in any proportion to thy bounty, how valuable would they be!—Are you convinced that charity is a duty? I know that you are. Most persons can ascertain with sufficient accuracy, the amount of their income. What proportion do you candidly believe has been given to purposes of religion and charity? What proportion do you candidly think is due to objects so important to society, and to your own present and eternal welfare. Ought not this matter immediately to command your serious deliberation? If the young, as they arrive at years of discretion, would resolve to devote to religion and charity a part of their annual income, say one-tenth, or any other fixed and reasonable proportion, what comforts would they secure to themselves and dispense to others!—As they advanced in life, monuments of their not having lived in vain would rise around them. The eye that saw them would glisten with delight. The blessing of many ready to perish would descend upon them. The sinner, reformed by their means, would stand by their bed in sickness, and sooth their departing spirits. He would strew their grave with the roses of love. At the morning of the resurrection he would meet them with the smile of congratulation, and the Son of God, as his guardian, would thank them, inasmuch as ye did it to this least of my brethren ye did it unto me. Let us be persuaded then, to make the resolution now suggested. It will not impair your fortune. The barrel of meal and the cruse of oil will be replenished so often as they have been diminished by the wants of the distressed. The Lord will repay you again. His "blessing, it maketh rich, and he addeth no sorrow with it." The property bestowed in charity will give you more satisfaction than ten times the amount devoted to your own gratification. It will be an addition to all the joys, and a spring of comfort under all the sorrows of the year. It will furnish pleasing reflection in the hours of solitude and in the final hour; and in heaven, if any one should regret that he gave too little, he will never complain that he denied himself to express gratitude to his God, and affection to his brother. He will then know that "it is more blessed to give than to receive," and share in the honors and the celestial joys of the "good Samaritan."